Isaiah
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Isaiah

Chapter 1

The prophecies of Isaiah son of Amoz, who prophesied concerning Judah and Jerusalem in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.
Hear, O heavens, and give ear, O earth, For G OD has spoken: “I reared children and brought them up— And they have rebelled against Me!
An ox knows its owner, A donkey its master’s crib: Israel does not know, My people takes no thought.”
Ah, sinful nation! People laden with iniquity! Brood of evildoers! Depraved children! They have forsaken G OD, Spurned the Holy One of Israel, Turned their backs.
Why do you seek further beatings, That you continue to offend? Every head is ailing, And every heart is sick.
From head to foot No spot is sound: All bruises, and welts, And festering sores— Not pressed out, not bound up, Not softened with oil.
Your land is a waste, Your cities burnt down; Before your eyes, the yield of your soil Is consumed by strangers— A wasteland as overthrown by strangers! a as overthrown by strangers Emendation yields “like Sodom overthrown.”
Fair b Fair Lit. “Daughter.” Zion is left Like a booth in a vineyard, Like a hut in a cucumber field, Like a city beleaguered.
Had not G OD of Hosts Left us some survivors, We should be like Sodom, Another Gomorrah.
Hear the word of G OD, You chieftains of Sodom; Give ear to our God’s instruction, You folk of Gomorrah!
“What need have I of all your sacrifices?” Says G OD. “I am sated with burnt offerings of rams, And suet of fatlings, And blood of bulls; And I have no delight In lambs and he-goats.
That you come to appear before Me— Who asked that of you? Trample My courts
no more; Bringing oblations is futile, c of you? / Trample My courts no more; / Bringing oblations is futile In contrast to others “To trample My courts? / 13Bring no more vain oblations.” Incense is offensive to Me.
New moon and sabbath, Proclaiming of solemnities, Assemblies with iniquity d Assemblies with iniquity Septuagint “Fast and assembly”; cf. Joel 1.14. I cannot abide.
Your new moons and fixed seasons Fill Me with loathing; They are become a burden to Me, I cannot endure them.
And when you lift up your hands, I will turn My eyes away from you; Though you pray at length, I will not listen. Your hands are stained with crime—
Wash yourselves clean; Put your evil doings Away from My sight. Cease to do evil;
Learn to do good. Devote yourselves to justice; Aid the wronged. e Aid the wronged Meaning of Heb. uncertain. Uphold the rights of the orphan; Defend the cause of the widow.

“Come, let us reach an understanding, f let us reach an understanding Meaning of Heb. uncertain. —says G OD. Be your sins like crimson, They can turn snow-white; Be they red as dyed wool, They can become like fleece.”
If, then, you agree and give heed, You will eat the good things of the earth;
But if you refuse and disobey, You will be devoured [by] the sword. g You will be devoured [by] the sword Or “you will be fed the sword.” — For it was G OD who spoke.
Alas, she has become a whore, The faithful city That was filled with justice, Where righteousness dwelt— But now murderers.
Your h Your I.e., Jerusalem’s. silver has turned to dross; Your wine is cut with water. i Your wine is cut with water Meaning of Heb. uncertain.
Your rulers are rogues And cronies of thieves, Every one avid for presents And greedy for gifts; They do not judge the case of the orphan, And the widow’s cause never reaches them.
Assuredly, this is the declaration Of the Sovereign, G OD of Hosts, The Mighty One of Israel: “Ah, I will get satisfaction from My foes; I will wreak vengeance on My enemies!
I will turn My hand against you, And smelt out your dross as with lye, j as with lye Emendation yields “in a crucible”; cf. 48.10. And remove all your slag:
I will restore your magistrates as of old, And your counselors as of yore. After that you shall be called City of Righteousness, Faithful City.”
k In contrast to others “Zion shall be saved by justice, / Her repentant ones by righteousness.” Zion shall be saved in the judgment; Her repentant ones, in the retribution. l retribution For this meaning cf. 5.16; 10.22.
But rebels and sinners shall all be crushed, And those who forsake G OD shall perish.
Truly, you m you Heb. “they.” shall be shamed Because of the terebinths you desired, And you shall be confounded Because of the gardens you coveted.
For you shall be like a terebinth Wilted of leaf, And like a garden That has no water,
Stored wealth n Stored wealth Connecting ḥason with ḥasan “to store” (23.18), and ḥosen “treasure” (33.6). shall become as tow, And he who amassed it a spark; And the two shall burn together, With none to quench.

Chapter 2

The word that Isaiah son of Amoz prophesied concerning Judah and Jerusalem.
In the days to come, The Mount of G OD ’s House Shall stand firm above the mountains And tower above the hills; And all the nations Shall gaze on it with joy.
And the many peoples shall go and say: “Come, Let us go up to the Mount of G OD, To the House of the God of Jacob; That we may be instructed in God’s ways, And that we may walk in God’s paths.” For instruction shall come forth a instruction shall come forth I.e., oracles will be obtainable. from Zion, The word of G OD from Jerusalem.
Thus [God] will judge among the nations And arbitrate for the many peoples, And they shall beat their swords into plowshares b plowshares More exactly, the iron points with which wooden plows were tipped. And their spears into pruning hooks: Nation shall not take up Sword against nation; They shall never again know c know Cf. Judg. 3.2. war.
O House of Jacob! Come, let us walk By the light of G OD.
For you have forsaken [the ways of] your people, O House of Jacob! For they are full [of practices] from the East, And of soothsaying like the

Philistines; They abound in customs d customs Cf. Targum; lit. “children.” of the aliens. e For they are full [of practices] from the East, / And of soothsaying like the Philistines; / They abound in customs of the aliens Emendation yields “For they are full of divination / and have abundance of soothsaying, / Like Philistines / And like alien folk.”
Their land is full of silver and gold, There is no limit to their treasures; Their land is full of horses, There is no limit to their chariots.
And their land is full of idols; They bow down to the work of their hands, To what their own fingers have wrought.
But human shall be humbled, And mortal brought low— Oh, do not forgive them! f Oh, do not forgive them Meaning of Heb. uncertain. Emendation yields “And their idols with them”; cf. vv. 17–21.
Go deep into the rock, Bury yourselves in the ground, Before the terror of G OD And God’s dread majesty!
The haughty look of humans shall be brought low, And the pride of mortals shall be humbled. None but G OD shall be Exalted in that day.
For G OD of Hosts has ready a day Against all that is proud and arrogant, Against all that is lofty—so that it is brought low:
Against all the cedars of Lebanon, Tall and stately, And all the oaks of Bashan;
Against all the high mountains And all the lofty hills;
Against every soaring tower And every mighty wall;
Against all the ships of Tarshish g ships of Tarshish Probably a type of large ship. And all the gallant barks.
Then human haughtiness shall be humbled And the pride of mortals brought low. None but G OD shall be Exalted in that day.
As for idols, they shall vanish completely.
And people shall enter caverns in the rock And hollows in the ground— Before the terror of G OD And God’s dread majesty, When [the Holy One] comes forth to overawe the earth.
On that day, humans shall fling away, To the flying foxes h flying foxes Exact meaning of Heb. uncertain. and the bats, The idols of silver And the idols of gold Which they made for worshiping.
And they shall enter the clefts in the rocks And the crevices in the cliffs, Before the terror of G OD And God’s dread majesty, When [the Holy One] comes forth to overawe the earth.
Oh, cease to glorify human beings, Who have only a breath in their nostrils! For by what do they merit esteem?

Chapter 3

For lo! The Sovereign G OD of Hosts Will remove from Jerusalem and from Judah Prop and stay, Every prop of food And every prop of water: a water Emendation yields “clothing”; cf. v. 7; 4.1.
Soldier and warrior, Magistrate and prophet, Augur and elder;
Captain of fifty, Magnate and counselor, Skilled artisan and expert enchanter; b enchanter Emendation yields “craftsman.”
And I c I I.e., G OD. will make boys their rulers, And babes shall govern them.
So the people shall oppress one another— Each man oppressing his fellow: The youth shall bully the elder; And the despised [shall bully] the honored.
For should a man seize his brother, d brother Or “kinsman.” In whose father’s house there is clothing: e In whose father’s house there is clothing Emendation yields “His father’s son, saying…” “Come, be a chief over us, And let this ruin f ruin Meaning of Heb. uncertain. Emendation yields “wound.” be under your care,”

The other will thereupon protest, “I will not be a dresser of wounds,
With no food or clothing in my own house. You shall not make me chief of a people!”
Ah, Jerusalem has stumbled, And Judah has fallen, Because by word and deed They insult G OD, Defying God’s majestic glance.
Their partiality in judgment g judgment So Targum; cf. Deut. 1.17; 16.19. accuses them; They avow their sins like Sodom, They do not conceal them.
Woe to them! For ill Have they served themselves.
(Hail h Hail Emendation yields “Happy is.” the righteous, for they shall fare well; They shall eat the fruit of their works.
Woe to the wicked, for they shall fare ill; As their hands have dealt, so shall it be done to them.)
My people’s rulers are babes, It is governed by women. i babes…women Emendation yields the parallel terms “babes…boys”; cf. v. 4 (and v. 5). Alternatively, emendation yields “oppressors…usurers”; cf. Septuagint. O my people! Your leaders are misleaders; They have confused the course of your paths.
G OD
stands up to plead a cause, And rises to champion peoples. j peoples Septuagint “His people”; cf. vv. 14, 15.
G OD
will bring this charge Against the elders and officers of this covenanted people: “It is you who have ravaged the vineyard; That which was robbed from the poor is in your houses.
How dare you crush My people And grind the faces of the poor?” —says my Sovereign G OD of Hosts.
G OD
said: “Because the daughters of Zion Are so vain And walk with heads thrown back, k heads thrown back Lit. “throats bent back.” With roving eyes, And with mincing gait, Making a tinkling with their feet”—
My Sovereign will bare l bare So Saadia. Apparently, to bare a woman’s head in public was an intolerable humiliation; cf. Mishnah Baba Kamma 8.6. the pates Of the daughters of Zion,
G OD
will uncover their heads.
In that day, my Sovereign will strip off the finery m finery Many of the articles named in vv. 18–24 cannot be identified with certainty. of the anklets, the fillets, and the crescents;
of the eardrops, the bracelets, and the veils;
the turbans, the armlets, and the sashes; of the talismans and the amulets;
the signet rings and the nose rings;
of the festive robes, the mantles, and the shawls; the purses,
the lace gowns, and the linen vests; and the kerchiefs and the capes.
And then— Instead of perfume, there shall be rot; And instead of an apron, a rope; Instead of a diadem of beaten-work, A shorn head; Instead of a rich robe, A girding of sackcloth; A burn instead of beauty. n A burn instead of beauty The complete Isaiah scroll from Qumran, hereafter 1QIsᵃ, reads “For shame shall take the place of beauty”; cf. note at v. 17.
Her o Her I.e., Zion’s; cf. vv. 16, 17; Heb. “your.” men shall fall by the sword, Her force, in battle;
And her gates shall lament and mourn, And she shall be emptied, p she shall be emptied Meaning of Heb. uncertain. Emendation yields “her wall”; cf. Lam. 2.8. Shall sit on the ground.

Chapter 4

In that day, seven women shall take hold of one man, saying, “We will eat our own food And wear our own clothes; Only let us be called by your name— Take away our disgrace!”
a For the interpretation of this verse, cf. 28.5. For “radiance,” cf. Septuagint and the Syriac ṣemḥa, and for “splendor,” cf. the meaning of peri in 10.12. In that day, G OD ’s radiance Will lend beauty and glory, And the splendor of the land b the land Emendation yields “my Sovereign”; cf. the parallelism (in reverse order) in 3.17. [Will give] dignity and majesty, To the survivors of Israel.
And those who remain in Zion And are left in Jerusalem— All who are inscribed for life in Jerusalem— Shall be called holy.
When the Sovereign has washed away The filth of the daughters of Zion, c the daughters of Zion Emendation yields “Daughter Zion,” i.e., Zion personified; cf. 1.8 and note. And from Jerusalem’s midst Has rinsed out her infamy— In a spirit of judgment And in a spirit of purging—
G OD will create d create Emendation yields “spread”; cf. Ps. 105.39. over the whole shrine and meeting place of Mount Zion cloud by day and smoke with a glow of flaming fire by night. Indeed, over all the glory e all the glory Emendation yields “God’s whole shrine.” shall hang a canopy,
which shall serve as a pavilion for shade from heat by day and as a shelter for protection against drenching rain.

Chapter 5

Let me sing for my beloved A song of my lover about his vineyard. My beloved had a vineyard On a fruitful hill. a On a fruitful hill Meaning of Heb. uncertain.
He broke the ground, cleared it of stones, And planted it with choice vines. He built a watchtower inside it, He even hewed a wine press in it; For he hoped it would yield grapes. Instead, it yielded wild grapes.
“Now, then, Dwellers of Jerusalem And citizenry of Judah, You be the judges Between Me and My vineyard:
What more could have been done for My vineyard That I failed to do in it? Why, when I hoped it would yield grapes, Did it yield wild grapes?
“Now I am going to tell you What I will do to My vineyard: I will remove its hedge, That it may be ravaged; I will break down its wall, That it may be trampled.
And I will make it a desolation; b make it a desolation Meaning of Heb. uncertain. It shall not be pruned or hoed, And it shall be overgrown with briers and thistles. And I will command the clouds To drop no rain on it.”
For the vineyard of G OD of Hosts Is the House of Israel, And the seedlings he lovingly tended Is the citizenry of Judah. c This sentence contains two word-plays: “And [God] hoped for mishpaṭ, And there is mispaḥ [exact meaning uncertain]; / For ṣedaqah, But there is ṣe‘aqah [lit. ‘outcry’].” And [God] hoped for justice, But behold, injustice; For equity, But behold, iniquity!
Ah, Those who add house to house And join field to field, Till there is room for none but you To dwell in the land!
In my hearing [said] G OD of Hosts: Surely, great houses Shall lie forlorn, Spacious and splendid ones Without occupants.
For ten acres of vineyard Shall yield just one bath, d just one bath Of wine. The bath was the liquid equivalent of the ephah ; and the ḥomer was ten bath s or ephah s (Ezek. 45.11). And a field sown with a ḥomer of seed Shall yield a mere ephah.
Ah, Those who chase liquor From early in the morning, And till late in the evening Are inflamed by wine!
Who, at their banquets, Have e Who, at their banquets, / Have Emendation yields “whose interests are” (mish‘ehem, from sha‘ah “to turn to,” 17.7,

8; 31.1). lyre and lute, Timbrel, flute, and wine; But who never give a thought To the divine plan, And take no note Of G OD ’s design.
Assuredly, My people will suffer exile For not giving heed, Its multitude victims of hunger And its masses parched with thirst.
Assuredly, Sheol has opened wide its gullet And parted its jaws in a measureless gape; And down into it shall go, That splendor and tumult, That din and revelry.
Yea, human is bowed, And mortal brought low; Brought low is the pride of the haughty.
And G OD of Hosts is exalted by judgment, The Holy God proved holy by retribution.
f Meaning of verse uncertain. Emendation yields “The lambs shall graze / In the pasture of the fat [rams], / And the kids shall feed / On the ranges of the stout [bucks].” The lambs and the kids are the poor, and the rams and bucks are the rich oppressors (cf. Ezek. 34.17-22). Then lambs shall graze As in their meadows, And strangers shall feed On the ruins of the stout.
Ah, Those who haul sin with cords of falsehood And iniquity as with cart ropes!
Who say, g Who say By way of retort to v. 12. “Let [God] speed, let God’s purpose be hastened, If we are to give thought; Let the plans of the Holy One of Israel Be quickly fulfilled, If we are to give heed.”
Ah, Those who call evil good And good evil; Who present darkness as light And light as darkness; Who present bitter as sweet And sweet as bitter!
Ah, Those who are so wise— In their own opinion; So clever— In their own judgment!
Ah, Those who are so doughty— As drinkers of wine, And so valiant— As mixers of drink!
Who vindicate the one who is in the wrong In return for a bribe, And withhold vindication From those who are in the right.
Assuredly, As straw is consumed by a tongue of fire And hay shrivels as it burns, h shrivels as it burns Emendation yields “is burned by flame”; cf. 33.11-12; 47.14. Their stock shall become like rot, And their buds shall blow away like dust. For they have rejected the instruction of G OD of Hosts, Spurned the word of the Holy One of Israel.
That is why
G OD
’s anger was roused Against this covenanted people, Why God’s arm was stretched out against it And struck it, So that the mountains quaked, i quaked An allusion to the destructive earthquake in the reign of King Uzziah: Amos 1.1; Zech. 14.5; cf. Isa. 9.18a. And its corpses lay Like refuse in the streets. Yet God’s anger has not turned back, And a divine arm is outstretched still.
[God] will raise an ensign to a nation j a nation Heb. “nations.” afar, Whistle to one at the end of the earth. There it comes with lightning speed!
In its ranks, none is weary or stumbles, They never sleep or slumber; The belts on their waists do not come loose, Nor do the thongs of their sandals break.
Their arrows are sharpened, And all their bows are drawn. Their horses’ hoofs are like flint, Their chariot wheels like the whirlwind.
Their roaring is like a lion’s, They roar like the great beasts; When they growl and seize a prey, They carry it off and none can recover it.
But in that day, a roaring shall resound over My people k My people Lit. “it.” like that of the sea; l a roaring shall resound … of the sea I.e., G OD will intervene and come to Israel’s aid. Cf. 29.6-7; 30.27. This verse may constitute a transition between chaps. 8 and 9. and then they shall look below and, behold, Distressing darkness, with light; Darkness, in its lowering clouds. m in its lowering clouds Meaning of Heb. uncertain.

Chapter 6

In the year that King Uzziah died, I beheld my Sovereign seated on a high and lofty throne; and the skirts of God’s robe filled the temple.
Seraphs stood in attendance, each with six wings—two covering the face, two covering the body, and two to fly with.
And one would call to the other, “Holy, holy, holy!
G OD
of Hosts— Whose presence fills all the earth!”
The doorposts a doorposts Meaning of Heb. uncertain. would shake at the sound of the one who called, and the House kept filling with smoke.
I cried, “Woe is me; I am lost! For I am a man of impure lips b of impure lips I.e., speaking impiety; cf. 9.16, and contrast “pure of speech [lit. ‘lip’]” in Zeph. 3.9. And I live among a people Of impure lips; Yet my own eyes have beheld The Sovereign G OD of Hosts.”
Then one of the seraphs—who had taken a live coal from the altar with a pair of tongs—flew over to me,
touched it to my lips, and declared, “Now that this has touched your lips, Your guilt shall depart And your sin be purged away.”
Then I heard the voice of my Sovereign saying, “Whom shall I send? Who will go for us?” And I said, “Here am I; send me.”
And [God] said, “Go, say to that people: ‘Hear, indeed, but do not understand; See, indeed, but do not grasp.’
Dull that people’s mind, Stop its ears, And seal its eyes— Lest, seeing with its eyes And hearing with its ears, It also grasp with its mind, And repent and save c save Lit. “heal.” itself.”
I asked, “How long, my Sovereign?” And [God] replied: “Till towns lie waste without inhabitants And houses without people, And the ground lies waste and desolate—
For G OD will banish the population— And deserted sites are many In the midst of the land.
“But while a tenth part yet remains in it, it shall repent. It shall be ravaged like the terebinth and the oak, of which stumps are left even when they are felled: its stump shall be a holy seed.”

Chapter 7

In the reign of Ahaz son of Jotham son of Uzziah, king of Judah, King Rezin of Aram and King Pekah son of Remaliah of Israel marched upon Jerusalem to attack it; but they were not able to attack it.
Now, when it was reported to the House of David that Aram had allied itself with Ephraim, their hearts and the hearts of their people trembled as trees of the forest sway before a wind.
But G OD said to Isaiah, “Go out with your son Shear-jashub a Shear-jashub Meaning “[only] a remnant will turn back,” i.e., repent; cf. 6.13; 10.21. to meet Ahaz at the end of the conduit of the Upper Pool, by the road of the Fuller’s Field.
And say to him: Be firm and be calm. Do not be afraid and do not lose heart on account of those two smoking stubs of firebrands, on account of the raging of Rezin and his Arameans and the son of Remaliah. b the son of Remaliah To refer to a person only as “the son of—” is slighting; cf. note at 1 Sam. 10.11.
Because the Arameans—with Ephraim and the son of Remaliah—have plotted against you, saying,
‘We will march against Judah and invade and conquer it, and we will set up as king in it the son of Tabeel,’ c the son of Tabeel Cf. note at v. 4.
thus said my Sovereign G OD : It shall not succeed, It shall not come to pass.

For the chief city of Aram is Damascus, And the chief of Damascus is Rezin;
The chief city of Ephraim is Samaria, And the chief of Samaria is the son of Remaliah. d The thought is continued by 8.8b–10; cf. 2 Chron. 13.8–12.
And in another sixty-five years, Ephraim shall be shattered as a people.
e And in another sixty-five years, / Ephraim shall be shattered as a people Moved down from v. 8 for clarity. If you will not believe, for you cannot be trusted…” f for you cannot be trusted In contrast to others “surely, you shall not be established.”
G OD spoke further g God spoke further I.e., Isaiah continued to speak in God’s name; cf. Rashi, Ibn Ezra, Kimhi. to Ahaz:
“Ask for a sign from the E TERNAL your God, anywhere down to Sheol or up to the sky.”
But Ahaz replied, “I will not ask, and I will not test G OD.”
“Listen, House of David,” [Isaiah] retorted, “is it not enough for you to treat the agents h the agents I.e., the prophets; cf. Targum, Rashi, Kimhi. as helpless that you also treat my God as helpless? i as helpless By insisting on soliciting the aid of Assyria (see 2 Kings 16.7ff.; cf. below, v. 20). “Treat as helpless” follows the translation of Saadia; cf. Gen. 19.11.
Assuredly, my Sovereign will give you a sign nonetheless! Look, the young woman is with child and about to give birth to a son. Let her name him Immanuel. j Immanuel Meaning “with us is God.”
(By the time he learns to reject the bad and choose the good, people will be feeding on curds and honey.)
For before the lad knows to reject the bad and choose the good, the ground whose two kings you dread shall be abandoned.
G OD will cause to come upon you and your people and your ancestral house such days as have not come since Ephraim turned away from Judah—that selfsame king of Assyria! k Assyria Cf. note at v. 13.
“In that day, G OD will whistle to the flies at the ends of the water channels of Egypt and to the bees in the land of Assyria;
and they shall all come and alight in the rugged wadis, and in the clefts of the rocks, and in all the thornbrakes, and in all the watering places.
“In that day, my Sovereign will cut away with the razor that is hired beyond the Euphrates—with the king of Assyria l king of Assyria Who was hired by Ahaz; cf. notes at vv. 13 and 17. —the hair of the head and the hair of the legs, m the hair of the legs I.e., the pubic hair. and it shall clip off the beard as well.
And in that day, each household shall save alive a heifer of the herd and two animals of the flock.
(And they shall obtain so much milk that they shall eat curds.) Thus everyone who is left in the land shall feed on curds and honey.
“For in that day, every spot where there could stand a thousand vines worth a thousand shekels of silver n every spot where … silver I.e., all the best farmland, corresponding to the hairiest parts of the body; v. 20. shall become a wilderness of thornbush and thistle.
One will have to go there with bow and arrows, o with bow and arrows Because of dangerous beasts. for the country shall be all thornbushes and thistles.
But the perils of thornbush and thistle shall not spread to any of the hills that could only be tilled with a hoe; p hills that could only be tilled with a hoe Marginal farmland, too rocky for the plow, corresponding to areas of the body with scant hair. and here cattle shall be let loose, and sheep and goats q sheep and goats See note at Exod. 12.3. shall tramp about.”

Chapter 8

G OD

said to me, “Get yourself a large sheet and write on it in common script a in common script Meaning of Heb. uncertain. ‘For Maher-shalal-hash-baz’; b Maher-shalal-hash-baz I.e., “Pillage hastens, looting speeds,” indicating that two cities are to be pillaged at an early date; see v. 4. and call reliable witnesses, the priest Uriah and Zechariah son of Jeberechiah, to witness for Me.”
I was intimate with the prophetess, c the prophetess I.e., Isaiah’s wife. and she conceived and bore a son; and G OD said to me, “Name him Maher-shalal-hash-baz. d Maher-shalal-hash-baz See note at v. 1.
For before the boy learns to call ‘Father’ and ‘Mother,’ the wealth of Damascus and the spoils of Samaria, and the delights of Rezin and of the son of Remaliah, e and the delights of Rezin and of the son of Remaliah Moved up from v. 6 for clarity. shall be carried off before the king of Assyria.”
Again G OD spoke to me, thus:
“Because that people has spurned The gently flowing waters of Siloam” f flowing waters of Siloam The conduit—and later the tunnel—of Siloam conveyed into Jerusalem the waters of Gihon, which symbolize “G OD of Hosts who dwells on Mount Zion” (v. 18). For the nature of the rejection see note at 7.13. —
Assuredly, The Sovereign will bring up against them The mighty, massive waters of the Euphrates, The king of Assyria and all his multitude. It shall rise above all its channels, And flow over all its beds,
And swirl through Judah like a flash flood Reaching up to the neck. g up to the neck I.e., Judah shall be imperiled, but, in contrast to Aram and Ephraim (v. 4), not destroyed. h See note at 7.9. But with us is God,
Whose wings are spread As wide as your land is broad!
Band together, O peoples—you shall be broken! Listen to this, you remotest parts of the earth: Gird yourselves—you shall be broken; Gird yourselves—you shall be broken!
Hatch a plot—it shall be foiled; Agree on action—it shall not succeed. For with us is God!
For this is what G OD said to me, upon taking me by the hand i taking me by the hand I.e., singling me out; cf. 41.9, 13; 42.6; 45.1; Jer. 31.32 (v. 31 in some editions). and charging me not to walk in the path of that people:
j The Heb. forms here and in vv. 13 and 19 are plural to include the disciples (v. 16) and the children (v. 18). “You must not call conspiracy k conspiracy Meaning of Heb. uncertain. Emendation yields “holy”; cf. v. 13. All that that people calls conspiracy, l conspiracy See preceding note. Nor revere what it reveres, Nor hold it in awe.
None but G OD of Hosts Shall you account holy; Give reverence to [God] alone, Hold [God] alone in awe.
[God] shall become a sanctuary, A stone m become a sanctuary, / A stone Emendation yields “be for God’s holy domain [cf. Ps. 114.2] / A stone…” people strike against: A rock people stumble over For the two Houses of Israel, And a trap and a snare for those Who dwell in Jerusalem.
The masses shall trip over these And shall fall and be injured, Shall be snared and be caught.
Bind up the message, Seal the instruction with My disciples.”
So I will wait for G OD, whose face is hidden from the House of Jacob, and in whom I will trust.
Here stand I and the children G OD has given me as signs and portents in Israel from G OD of Hosts, who dwells on Mount Zion.
Now, should people say to you, “Inquire of the ghosts and familiar spirits that chirp and moan; for a people may inquire of its divine beings n divine beings I.e., the shades of the dead; cf. 1 Sam. 28.13. — of the dead on behalf of the living—
for instruction and message,” surely, for those who speak thus there shall be no dawn.

o This sentence would read well after v. 22. And they shall go about in it wretched and hungry; and when they are hungry, they shall rage and revolt against their king and their divine beings. They may turn their face upward
or they may look below, but behold Distress and darkness, with no daybreak; p with no daybreak Meaning of Heb. uncertain. Straitness and gloom, with no dawn. q with no dawn Meaning of Heb. uncertain.
For if there were to be r if there were to be So 1QIsᵃ; the others have "there is not." any break of day for that [land] that is in straits, only the former [king] would have brought abasement to the land of Zebulun and the land of Naphtali—while the later one would have brought honor to the Way of the Sea, the other side of the Jordan, and Galilee of the Nations. s Meaning of verse uncertain. The rendering here assumes that "the former [king]" refers to Pekah and "the later" to Hoshea (cf. 2 Kings 15.29–30). For the construction lu…ka-'eth, see Judg. 13.23.

Chapter 9

a See the first note at 5.30. The people that walked in darkness Have seen a brilliant light; On those who dwelt in a land of gloom Light has dawned.
You have magnified that nation, Have given it great joy; They have rejoiced before You As they rejoice at reaping time, As they exult When dividing spoil.
For the yoke that they bore And the stick on their back— The rod of their taskmaster— You have broken as on the day of Midian. b the day of Midian See Judg. 7–8.
Truly, all the boots put on to stamp with c to stamp with Meaning of Heb. uncertain; emendation yields "in wickedness"; cf. Targum. And all the garments donned in infamy Have been fed to the flames, Devoured by fire.
For a child has been born to us, A son has been given us. And authority has settled on his shoulders. He has been named "The Mighty God is planning grace; d grace As in 25.1. The Eternal Father, e Father See note at Deut. 32.6. a peaceable ruler"—
In token of abundant authority And of peace without limit Upon David's throne and kingdom, That it may be firmly established In justice and in equity Now and evermore. The zeal of G OD of Hosts Shall bring this to pass.
The Sovereign Let loose a word f Let loose a word Septuagint reads "Let loose pestilence"; cf. Amos 4.10. In vv. 7–20 Isaiah alludes to and builds upon Amos 4.10–12. against Jacob And it fell upon Israel.
But all the people noted g noted 1QIsᵃ reads "shouted." — Ephraim and the inhabitants of Samaria— In arrogance and haughtiness:
"Bricks have fallen— We'll rebuild with dressed stone; Sycamores have been felled— We'll grow cedars instead!"
So G OD let the enemies of Rezin h the enemies of Rezin Emendation yields "its enemies." Triumph over it And stirred up its foes—
Aram from the east And Philistia from the west— Who devoured Israel With greedy mouths. Yet God's anger has not turned back, And the divine arm is outstretched still.
For this people has not turned back To the One who struck it; They have not sought
G OD
of Hosts.
So G OD will cut off from Israel Head and tail, Palm branch and reed, In a single day.
Elders and magnates i and magnates Emendation yields "who practice partiality." — Such are the heads; Prophets who give false instruction, Such are the tails j tails Emendation yields "palm branches"; the elders and the prophets are the leaders, the people are the led; cf. 3.1–2, 12.

That people's leaders have been misleaders, So those who are led have been confused.
That is why the Sovereign Will not spare k spare Cf. Arabic samuḥa. 1QIsᵃ reads yḥmw. their youths, Nor show compassion To their orphans and widows; For all are ungodly and wicked, And every mouth speaks impiety.
Already wickedness has blazed forth like a fire Devouring thorn and thistle. It has kindled the thickets of the wood, Which have turned into billowing smoke. l Which have turned into billowing smoke Meaning of Heb. uncertain. Yet God's anger has not turned back, And the divine arm is outstretched still. m Yet God's anger has not turned back, / And the divine arm is outstretched still Moved down from v. 16 for clarity.
By the fury of G OD of Hosts, The earth was shaken. n earth was shaken Cf. note at 5.25. Next, the people became like devouring fire: Not one of them spared the others.
They snatched on the right, but remained hungry, And consumed on the left without being sated. Each devoured the flesh of its own kindred o own kindred Meaning of Heb. uncertain. Emendation yields "fellow"; cf. Targum. —
Manasseh Ephraim's, and Ephraim Manasseh's, p Manasseh … Manasseh's Alludes to the civil wars of 2 Kings 15.10, 14–16, 25. And both of them against Judah! q against Judah Cf. 7.1–9. Yet God's anger has not turned back, And the divine arm is outstretched still.

Chapter 10

Ha! Those who write out evil writs And compose iniquitous documents,
To subvert the cause of the poor, To rob of their rights the needy of My people; That widows may be their spoil, And fatherless children their booty!
What will you do on the day of punishment, When the calamity comes from afar? To whom will you flee for help, And how will you save your carcasses a carcasses Meaning of Heb. uncertain; for "carcasses," compare the rendering of kabod in v. 16; 22.18.
From collapsing under [fellow] prisoners, From falling beneath the slain? Yet God's anger has not turned back, And the divine arm is outstretched still.
Ha! Assyria, rod of My anger, In whose hand, as a staff, is My fury! b In whose hand, as a staff, is My fury Emendation yields "Who is a staff in the hand of my fury."
I send him against an ungodly nation, I charge him against a people that provokes Me, To take its spoil and to seize its booty And to make it a thing trampled Like the mire of the streets.
But he has evil plans, His mind harbors evil designs; For he means to destroy, To wipe out nations, not a few.
For he thinks, "After all, I have kings as my captains! c I have kings as my captains! Emendation yields "all the kingdoms fared alike!"
Was Calno any different from Carchemish? Or Hamath from Arpad? Or Samaria from Damascus?
Since I was able to seize The insignificant kingdoms, Whose images exceeded Jerusalem's and Samaria's, d Since I was able to seize / The insignificant kingdoms, / Whose images exceeded / Jerusalem's and Samaria's Emendation yields "Since I was able to seize / those kingdoms and their images, / Why is Jerusalem better than Samaria?"
Shall I not do to Jerusalem and her images What I did to Samaria and her idols?"
But when all of my Sovereign's purpose has been carried out on Mount Zion and in Jerusalem, the majestic pride and overbearing arrogance of the king of Assyria will be punished. e will be punished Heb. "I will punish."

For he thought, “By the might of my hand have I wrought it, By my skill, for I am clever: I have erased the borders of peoples; I have plundered their treasures, And exiled their vast populations. f And exiled … populations According to vv. 6–7, Assyria was to plunder, but not to exile.
I was able to seize, like a nest, The wealth of peoples; As one gathers abandoned eggs, So I gathered all the earth: Nothing so much as flapped a wing Or opened a mouth to peep.”
Does an ax boast over one who hews with it, Or a saw magnify itself above one who wields it? As though the rod raised one who lifts it, As though the staff lifted the person! g the person Lit. “not-wood.”
h Verses 16–19 would read well after 9.16 Assuredly, The Sovereign G OD of Hosts will send A wasting away in its i its Presumably Israel’s. fatness; And under its body j body Cf. note at v. 3. shall burn A burning like that of fire, Destroying frame and flesh. It shall be like an invalid who pines away. k Destroying frame and flesh. / It shall be like an invalid who pines away Moved up from v. 18 for clarity.
The Light of Israel will be fire And its Holy One flame. It will burn and consume its thorns And its thistles in a single day,
And the mass of its scrub and its farmland.
What trees remain of its scrub Shall be so few that a child may record them.
And in that day, The remnant of Israel And the escaped of the House of Jacob Shall lean no more upon him that beats it, l upon him that beats it I.e., upon Assyria (see v. 24). Ahaz’s reliance on Assyria was interpreted by Isaiah as lack of faith in G OD ; see 7.13 with note. But shall lean sincerely On G OD, the Holy One of Israel.
Only a remnant shall return, Only a remnant of Jacob, To Mighty God.
Even if your people, O Israel, Should be as the sands of the sea, Only a remnant of it shall return. Destruction is decreed; Retribution comes like a flood!
For my Sovereign G OD of Hosts is carrying out A decree of destruction upon all the land.
Assuredly, thus said my Sovereign G OD of Hosts: “O My people that dwells in Zion, have no fear of Assyria, who beats you with a rod and wields his staff over you as did the Egyptians.
For very soon My wrath will have spent itself, and My anger that was bent on wasting them.” m My anger that was bent on wasting them Presumably Assyria; meaning of Heb. uncertain. Emendation yields “My anger against the world shall cease.”
G OD of Hosts will brandish a scourge over Assyria n Assyria Heb. “him.” as when Midian was beaten at the Rock of Oreb, o when Midian was beaten at the Rock of Oreb See Judg. 7.25. and will wield a staff [over him] as was done to the Egyptians by the sea.
And in that day, His burden shall drop from your back, And his yoke from your neck; The yoke shall be destroyed because of fatness.
He advanced upon Aiath, p Aiath Elsewhere called Ai. He proceeded to Migron, At Michmas he deposited his baggage.
They made the crossing; “Geba is to be our night quarters!” q And his yoke … night quarters Emendation yields “And his yoke shall leave your neck. / He came up from Jeshimon / 28By the ascent of Aiath, / He proceeded to Migron; / At Michmas he commanded his forces: / 29‘Make the crossing; / Geba is to be our night quarters!’” Jeshimon is the southeast corner of the Jordan Valley, Num. 21.20; 23.28. Ramah was alarmed; Gibeah of Saul took to flight.
“Give a shrill cry, O Bath-gallim! Hearken, Laishah! Take up the cry, Anathoth!”
Madmenah ran away; The dwellers of Gebim sought refuge.

This same day at Nob He shall stand and wave his hand. r I.e., the Assyrian king, arriving at Nob (close to Jerusalem), shall beckon his army onward; cf. 13.2. O mount of Fair Zion! O hill of Jerusalem!
Lo! The Sovereign G OD of Hosts Will hew off the tree-crowns with an ax:
The tall ones shall be felled, The lofty ones cut down:
The thickets of the forest shall be hacked away with iron, And the Lebanon trees shall fall in their majesty. s in their majesty Or "by the bronze," connecting Heb. 'addir with Akkadian urudu, "bronze."

Chapter 11

But a shoot shall grow out of the stump of Jesse, A twig shall sprout from his stock.
The spirit of G OD shall alight upon him: A spirit of wisdom and insight, A spirit of counsel and valor, A spirit of devotion and reverence for G OD.
He shall sense the truth a He shall sense the truth Lit. "His sensing [shall be]"; meaning of Heb. uncertain. by his reverence for G OD : He shall not judge by what his eyes behold, Nor decide by what his ears perceive.
Thus he shall judge the poor with equity And decide with justice for the lowly of the land. He shall strike down a land b a land Emendation yields "the ruthless." with the rod of his mouth And slay the wicked with the breath of his lips.
Justice shall be the girdle of his loins, And faithfulness the girdle of his waist.
The wolf shall dwell with the lamb, The leopard lie down with the kid; The calf, the beast of prey, and the fatling c The calf, the beast of prey, and the fatling 1QIsᵃ reads: "The calf and the beast of prey shall feed"; so too the Septuagint. together, With a little child to herd them.
The cow and the bear shall graze, Their young shall lie down together; And the lion, like the ox, shall eat straw.
A babe shall play Over a viper's hole, And an infant pass d pass Meaning of Heb. uncertain. its hand Over an adder's den.
In all of My sacred mount e My sacred mount I.e., the Holy Land; cf. Exod. 15.17; Ps. 78.54. Nothing evil or vile shall be done; For the land shall be filled with devotion to G OD As water covers the sea.
In that day, The stock of Jesse that has remained standing Shall become a standard to peoples— Nations shall seek his counsel And his abode shall be honored.
In that day, my Sovereign will apply a divine hand again to redeeming the other part f the other part I.e., the part outside the Holy Land; lit. "the rest that will remain." of this people from Assyria—as also from Egypt, Pathros, Cush, Elam, Shinar, Hamath, and the coastlands.
[God] will hold up a signal to the nations And assemble the banished of Israel, And gather the dispersed of Judah From the four corners of the earth.
Then Ephraim's envy shall cease And Judah's harassment shall end; Ephraim shall not envy Judah, And Judah shall not harass Ephraim.
They shall pounce on the back of Philistia to the west, And together plunder the peoples of the east; Edom and Moab shall be subject to them And the children of Ammon shall obey them.
G OD
will dry up the tongue of the Egyptian sea—and will raise a hand over the Euphrates with a mighty wind g a mighty wind Lit. "the might of His wind." Meaning of Heb. uncertain. and break it into seven wadis, so that it can be trodden dry-shod.
Thus there shall be a highway for the other part h the other part See note at v. 11. of this people out of Assyria, such as there was for Israel when it left the land of Egypt.

Chapter 12

In that day, you shall say: “I give thanks to You, O G OD! Although You were wroth with me, Your wrath has turned back and You comfort me.
Behold the God who gives me triumph! I am confident, unafraid; For Yah a Yah A shortened form of this deity’s personal name, which is written as y-h-w-h. —G OD —is my strength and might, b might In contrast to others “song.” And has been my deliverance.”
Joyfully shall you draw water From the fountains of triumph,
And you shall say on that day: “Praise G OD, proclaim the divine name. Make God’s deeds known among the peoples; Declare that the divine name is exalted.
Hymn G OD, Who has done gloriously; Let this be made known In all the world!
Oh, shout for joy, You who dwell in Zion! For great in your midst Is the Holy One of Israel.”

Chapter 13

The “Babylon” Pronouncement, a prophecy of Isaiah son of Amoz.
“Raise a standard upon a bare hill, Cry aloud to them; Wave a hand, and let them enter The gates of the nobles!
I have summoned My purified guests To execute My wrath; Behold, I have called My stalwarts, My proudly exultant ones.” a The impending slaughter is spoken of as a sacrificial meal, for which the guests were notified to purify themselves ritually; cf. Zeph. 1.7.
Hark! a tumult on the mountains— As of b As of Meaning of Heb. uncertain. a mighty force; Hark! an uproar of kingdoms, Nations assembling!
G OD
of Hosts is mustering A host for war.
They come from a distant land, From the end of the sky—
G OD
with the weapons of divine wrath— To ravage all the earth!
Howl! For the day of G OD is near; It shall come like havoc from Shaddai. c Shaddai Traditionally rendered “the Almighty.”
Therefore all hands shall grow limp, And every human heart shall sink;
And, overcome by terror, They shall be seized by pangs and throes, Writhe like a woman in travail. All shall gaze at each other in horror, Their faces livid with fright. d livid with fright Taking the root lhb as a variant of bhl ; in contrast to others “shall be faces of flame.”
Lo! The day of G OD is coming With pitiless fury and wrath, To make the earth a desolation, To wipe out the sinners upon it.
The stars and constellations of heaven Shall not give off their light;
The sun shall be dark when it rises, And the moon shall diffuse no glow.
“And I will requite to the world its evil, And to the wicked their iniquity; I will put an end to the pride of the arrogant And humble the haughtiness of tyrants.
I will make people scarcer than fine gold, And mortals [more scarce] than gold of Ophir.”
Therefore shall heaven be shaken, e shall heaven be shaken Lit. “I will shake heaven.” And earth leap out of its place, At the fury of G OD of Hosts On the day of God’s burning wrath.
Then like gazelles that are chased, And like sheep that no one gathers, Each man shall turn back to his people, They shall flee every one to his land.
All who remain shall be pierced through, All who are caught f are caught Meaning of Heb. uncertain; emendation yields “flee.” Shall fall by the sword.

And their babes shall be dashed to pieces in their sight, Their homes shall be plundered, And their wives shall be raped.
“Behold, I stir up the Medes against them, Who do not value silver Or delight in gold.
Their bows shall shatter the young; They shall show no pity to infants, They shall not spare the children.”
And Babylon, glory of kingdoms, Proud splendor of the Chaldeans, Shall become like Sodom and Gomorrah Overturned by God.
Nevermore shall it be settled Nor dwelt in through all the ages. No Arab shall pitch his tent there, No shepherds make flocks lie down there.
But beasts g beasts Meaning of Heb. uncertain. shall lie down there, And the houses be filled with owls; h owls Meaning of Heb. uncertain. There shall ostriches make their home, And there shall satyrs dance.
And jackals i jackals Meaning of Heb. uncertain. shall abide in its castles And dragons j dragons Meaning of Heb. uncertain. in the palaces of pleasure. Her hour is close at hand; Her days will not be long.

Chapter 14

But G OD will pardon Jacob, and will again choose Israel, and will settle them on their own soil. And strangers shall join them and shall cleave to the House of Jacob.
For peoples shall take them a them I.e., the House of Jacob. and bring them to their homeland; and the House of Israel shall possess them b them I.e., the peoples. as slaves and handmaids on G OD ’s soil. They shall be captors of their captors and masters to their taskmasters.
And when G OD has given you rest from your sorrow and trouble, and from the hard service that you were made to serve,
you shall recite this song of scorn over the king of Babylon: How is the taskmaster vanished, How is oppression c oppression Reading marhebah with 1QIsᵃ (cf. Septuagint). The traditional reading madhebah is of unknown meaning. ended!
G OD has broken the staff of the wicked, The rod of tyrants,
That smote peoples in wrath With stroke unceasing, That belabored nations in fury In relentless pursuit.
All the earth is calm, untroubled; Loudly it cheers.
Even pines rejoice at your fate, And cedars of Lebanon: “Now that you have lain down, None shall come up to fell us.”
Sheol below was astir To greet your coming— Rousing for you the shades Of all earth’s chieftains, Raising from their thrones All the kings of nations.
All speak up and say to you, “So you have been stricken as we were, You have become like us!
Your pomp is brought down to Sheol, And the strains of your lutes! Worms are to be your bed, Maggots your blanket!”
How are you fallen from heaven, O Shining One, son of Dawn! d Shining One, son of Dawn A character in some lost myth. How are you felled to earth, O vanquisher of nations!
Once you thought in your heart, “I will climb to the sky; Higher than the stars of God I will set my throne. I will sit in the mount of assembly, e assembly I.e., the assembly of the gods in council. On the summit of Zaphon: f the summit of Zaphon The abode of the gods; cf. Ps. 48.3.
I will mount the back of a cloud— I will match the Most High.”
Instead, you are brought down to Sheol, To the bottom of the Pit. g the bottom of the Pit A region of the netherworld reserved for those who have not received decent burial; cf. Ezek. 32.21ff.
They who behold you stare; They peer at you closely: “Is this the man Who shook the earth, Who made realms tremble,
Who made the world like a waste And wrecked its towns, Who never released his prisoners to their homes?”

All the kings of nations Were laid, every one, in honor h Who never released … in honor Emendation yields “Who chained to his palace gate / All the kings of nations? / Yet they were all laid in honor…” The practice of chaining captive chieftains to gates is attested in Mesopotamia. Each in his tomb;
While you were left lying unburied, Like loathsome carrion, i carrion So several ancient versions; cf. postbiblical neṣel, “putrefying flesh or blood.” Like a trampled corpse [In] the clothing of slain gashed by the sword Who sink to the very stones of the Pit.
You shall not have a burial like them; Because you destroyed your country, Murdered your people. j your country, / Murdered your people Emendation yields “…countries, / Murdered peoples.” Let the breed of evildoers Nevermore be named!
Prepare a slaughtering block for his sons k his sons As potential heirs to the throne; cf. Kimhi. Because of the guilt of their father. l father Heb. “fathers.” Let them not arise to possess the earth! Then the world’s face shall be covered with towns.
I will rise up against them—declares G OD of Hosts—and will wipe out from Babylon name and remnant, kith and kin—declares G OD —
and I will make it a home of bitterns, m bitterns Meaning of Heb. uncertain. pools of water. I will sweep it with a broom of extermination—declares G OD of Hosts.
G OD of Hosts has sworn this oath: “As I have designed, so shall it happen; What I have planned, that shall come to pass:
To break Assyria in My land, To crush him on My mountain.” n My mountain Heb. “My mountains”; for the designation of the entire land of Israel as G OD ’s mountain, cf. 11.9. And his yoke shall drop off them, And his burden shall drop from their o their Heb. “his.” backs. p And his yoke … backs These lines would read well after v. 26.
That is the plan that is planned For all the earth; That is why an arm is poised Over all the nations.
For G OD of Hosts has planned, Who then can foil it? It is the divine arm that is poised, And who can stay it?
This pronouncement was made in the year that King Ahaz died:
Rejoice not, all Philistia, Because the staff of him that beat you is broken. For from the stock of a snake there sprouts an asp, A flying seraph q seraph In contrast to others “fiery serpent”; cf. Num. 21.6, 8. branches out from it.
The first-born of the poor shall graze r The first-born of the poor shall graze Emendation yields “The poor shall graze in his pasture.” And the destitute lie down secure. s The first-born … lie down secure These lines would read well after v. 32. I will kill your stock by famine, t I will kill your stock by famine Emendation yields “It shall kill your offspring with its venom (zar‘ekh bero’sho).” And it shall slay the very last of you.
Howl, O gate; cry out, O city; Quake, all Philistia! For a stout one is coming from the north And there is no straggler in his ranks. u For a stout one … in his ranks Meaning of Heb. uncertain; the rendering “stout one” is suggested by the Syriac ‘ashshīn.
And what will he answer the messengers of any nation? That Zion has been established by G OD : In it, the needy of this covenanted people shall find shelter.

Chapter 15

The “Moab” Pronouncement. Ah, in the night Ar was sacked, Moab was ruined; Ah, in the night Kir was sacked, Moab was ruined.
He went up to the temple to weep, Dibon a Dibon Regarded as the principal city of Moab. [went] to the outdoor shrines. Over Nebo and Medeba Moab is wailing; On every head is baldness, Every beard is shorn.

In its streets, they are girt with sackcloth; On its roofs, in its squares, Everyone is wailing, Streaming with tears.
Heshbon and Elealeh cry out, Their voice carries to Jahaz. Therefore, The shock troops of Moab shout, b The shock troops of Moab shout Change of vocalization yields "The loins of Moab are trembling." His body is convulsed.
My heart cries out for Moab— His fugitives flee down to Zoar, To Eglath-shelishiyah. For the ascent of Luhith They ascend with weeping; On the road to Horonaim They raise a cry of anguish.
Ah, the Waters of Nimrim Are become a desolation; The grass is sear, The herbage is gone, Vegetation is vanished.
Therefore, The gains they have made, and their stores, They carry to the Wadi of Willows.
Ah, the cry has compassed The country of Moab: All the way to Eglaim her wailing, Even at Beer-elim her wailing!
Ah, the waters of Dimon are full of blood c blood Emendation yields "tears." For I pour added [water] on Dimon; I drench d drench Cf. 16.9. it—for Moab's refugees— With soil e soil Emendation yields "tears"; cf. Ugaritic 'dm't. for its remnant.

Chapter 16

a Meaning of this verse and the next uncertain. Dispatch as messenger The ruler of the land, From Sela in the wilderness To the mount of Fair Zion:
"Like fugitive birds, Like nestlings driven away, Moab's villagers linger By the fords of the Arnon.
Give advice, Offer counsel. b Offer counsel Meaning of Heb. uncertain. At high noon make Your shadow like night: Conceal the outcasts, Betray not the fugitives.
Let Moab's outcasts c Moab's outcasts Heb. "my outcasts, Moab." Find asylum in you; Be a shelter for them Against the despoiler." For violence has vanished, Rapine is ended, And marauders have perished from this land.
And a throne shall be established in goodness In the tent of David, And on it shall sit in faithfulness A ruler devoted to justice And zealous for equity. d Here 14.32 would read well.
"We have heard of Moab's pride— Most haughty is he— Of his pride and haughtiness and arrogance, And of the iniquity in him." e in him Heb. baddaw is a suffixed form of the preposition bede : Nah. 2.13; Hab. 2.13; Job 39.25; with suffixes, Job 11.3; 41.4.
Ah, let Moab howl; Let all in Moab howl! For the raisin-cakes f raisin-cakes Cf. Jer. 48.36 "men." of Kir-hareseth You shall moan most pitifully.
The vineyards of Heshbon are withered, And the vines of Sibmah; Their tendrils spread To Baale-goiim, g Their tendrils spread / To Baale-goiim Meaning of Heb. uncertain. And reached to Jazer, And strayed to the desert; Their shoots spread out And crossed the sea.
Therefore, As I weep for Jazer, So I weep for Sibmah's vines; O Heshbon and Elealeh, I drench you with my tears. Ended are the shouts Over your fig and grain harvests. h Ended are the shouts / Over your fig and grain harvests Cf. Jer. 48.32 "A ravager has come down / Upon your fig and grape harvests."
Rejoicing and gladness Are gone from the farmland; In the vineyards no shouting Or cheering is heard. No more does the treader Tread wine in the presses— The shouts have been silenced. i have been silenced Lit. "I have silenced."
Therefore, Like a lyre my heart moans for Moab, And my very soul for Kir-heres.
And when it has become apparent that Moab has gained nothing in the outdoor shrine, he shall come to pray in his temple—but to no avail.

That is the word that G OD spoke concerning Moab long ago.
And now G OD has spoken: In three years, fixed like the years of a hired laborer, Moab's population, with all its huge multitude, shall shrink. Only a remnant shall be left, of no consequence.

Chapter 17

The "Damascus" Pronouncement. Behold, Damascus shall cease to be a city; It shall become a heap of ruins.
The towns of Aroer shall be deserted; a The towns of Aroer shall be deserted Emendation yields (cf. Septuagint) "Its towns shall be deserted forevermore." They shall be a place for flocks To lie down, with none disturbing.
Fortresses shall cease from Ephraim, b Ephraim Emendation yields "Aram." And sovereignty from Damascus; The remnant of Aram shall become Like the mass of Israelites —declares G OD of Hosts.
In that day, The mass of Jacob shall dwindle, And the fatness of his body become lean:
After being like the standing grain Harvested by the reaper— Who reaps ears by the armful— He shall be like the ears that are gleaned In the Valley of Rephaim.
Only gleanings shall be left of him, As when one beats an olive tree: Two berries or three on the topmost branch, Four or five on the boughs of the crown c on the boughs of the crown Lit. "on her boughs, the many-branched one." —declares the E TERNAL, the God of Israel.
In that day, people shall turn to their Maker, their eyes look to the Holy One of Israel;
they shall not turn to the altars that their own hands made, or look to the sacred posts d sacred posts Used in worship of the goddess Asherah. and incense stands that their own fingers wrought.
In that day, their fortress cities shall be like the deserted sites that the Horesh and the Amir e the Horesh and the Amir Septuagint reads "the Amorites and the Hivites." abandoned because of the Israelites; and there shall be desolation.
Truly, you have forgotten the God who saves you And have not remembered the Rock who shelters you; That is why, though you plant a delightful f delightful Emendation yields "true." So Vulgate (cf. Septuagint); cf. Jer. 2.21. sapling, What you sow proves a disappointing slip.
On the day that you plant, you see it grow; On the morning you sow, you see it bud— But the branches wither away On a day of sickness and mortal agony.
Ah, the roar of many peoples That roar as roars the sea, The rage of nations that rage As rage the mighty waters—
Nations raging like massive waters! But [God] shouts at them, and they flee far away, Driven like chaff before winds in the hills, And like tumbleweed before a gale.
At eventide, lo, terror! By morning, it is no more. Such is the lot of our despoilers, The portion of them that plunder us.

Chapter 18

Ah, land in the deep shadow of wings, a land in the deep shadow of wings Or "Most sheltered land"; cf., e.g., 30.2, 3; Ps. 36.8; 57.2; 61.5.
Beyond the rivers of Cush!
Go, swift messengers, To a nation far and remote, To a people thrust forth and away b far and remote, / To a people thrust forth and away Meaning of Heb. uncertain. — A nation of gibber and chatter c chatter Meaning of Heb. uncertain; cf. 28.10. Biblical writers often characterize distant nations by their unintelligible speech; cf. 33.19; Deut. 28.49; Jer. 5.15. — Whose land is cut off by streams; Which sends out envoys by

sea, In papyrus vessels upon the water! d Which sends out envoys by sea, / In papyrus vessels upon the water Moved down from beginning of verse for clarity. The Heb. verb for “sends” agrees in gender with “nation,” not with “land.”
[Say this:] “All you who live in the world And inhabit the earth, When a flag is raised in the hills, take note! When a ram’s horn is blown, give heed!”
For thus G OD said to me: “I rest calm and confident e confident Cf. hibbiṭ “to rely” (Job 6.19). The related noun mabbaṭ occurs with similar meaning in Isa. 20.5, 6. in My habitation— Like a scorching heat upon sprouts, Like a rain-cloud in the heat of reaping time.” f Like a rain-cloud in the heat of reaping time I.e., like a threat of disaster; cf. Eccl. 11.4.
For before the harvest, g harvest Emendation yields “vintage.” yet after the budding, When the blossom has hardened into berries, [God] will trim away the twigs with pruning hooks, And lop off the trailing branches. h trailing branches A figure of speech for the defeated enemy.
They shall all be left To the kites of the hills And to the beasts of the earth; The kites shall summer on them And all the beasts of the earth shall winter on them.
In that time, Tribute shall be brought to G OD of Hosts [From] a people far and remote, From a people thrust forth and away— A nation of gibber and chatter, Whose land is cut off by streams— At the place where the name of G OD of Hosts abides, At Mount Zion.

Chapter 19

The “Egypt” Pronouncement. Mounted on a swift cloud, G OD will come to Egypt; Egypt’s idols shall tremble in response, And the heart of the Egyptians shall sink within them.
“I will incite Egyptian against Egyptian: They shall war with each other, Neighbor with neighbor, City with city And kingdom with kingdom. a kingdom…kingdom I.e., the various districts of Egypt, which in Isaiah’s time were governed by hereditary princes.
Egypt shall be drained of spirit, And I will confound its plans; So they will consult the idols and the shades And the ghosts and the familiar spirits.
And I will place the Egyptians At the mercy of a harsh master, And a ruthless king shall rule them” —declares the Sovereign, G OD of Hosts.
Water shall fail from the seas, Rivers dry up and be parched,
Channels turn foul as they ebb, And Egypt’s canals run dry. Reed and rush shall decay,
And the Nile papyrus by the Nile-side b And the Nile papyrus by the Nile-side Meaning of Heb. uncertain. And everything sown by the Nile Shall wither, blow away, and vanish.
The fishermen shall lament; All who cast lines in the Nile shall mourn, And those who spread nets on the water shall languish.
The flax workers, too, shall be dismayed, Both carders and weavers chagrined. c chagrined Meaning of Heb. uncertain.
d Meaning of verse uncertain; emendation yields “Her drinkers shall be dejected, / And all her brewers despondent.” Her foundations shall be crushed, And all who make dams shall be despondent.
Utter fools are the nobles of Tanis; The sagest of Pharaoh’s advisers [Have made] absurd predictions. How can you say to Pharaoh, “I am a scion of sages, A scion of Kedemite kings”? e kings Or “advisers.” The wisdom of the Kedemites was proverbial; cf. 1 Kings 5.10.
Where, indeed, are your sages? Let them tell you, let them discover What G OD of Hosts has planned against Egypt.
The nobles of Tanis have been fools, The nobles of Memphis deluded; Egypt has been led astray By the chiefs of her tribes.

G OD has mixed within her A spirit of distortion, Which shall lead Egypt
astray in all her undertakings As a vomiting drunkard goes astray;
Nothing shall be achieved in Egypt By either head or tail, Palm branch or
reed. f Palm branch or reed I.e., a man of either high or low station;
cf. 9.13, 14.
In that day, the Egyptians g the Egyptians I.e., the army of Egypt. shall
be like women, trembling and terrified because G OD of Hosts will raise a
divine hand against them.
And the land of Judah shall also be the dread of the Egyptians; they
shall quake whenever anybody mentions it to them, because of what G OD of
Hosts is planning against them.
In that day, there shall be several h several Lit. "five." towns in the
land of Egypt speaking the language of Canaan and swearing loyalty to G
OD of Hosts; one i one Or "each one." shall be called Town of Heres. j
Heres Meaning uncertain. Many Heb. mss. read ḥeres, "sun," which may
refer to Heliopolis, i.e., Sun City, in Egypt. Targum's "Beth Shemesh"
(cf. Jer. 43.13) has the same meaning.
In that day, there shall be an altar to G OD inside the land of Egypt and
a pillar to G OD at its border. k border As a symbol of G OD 's
sovereignty over Egypt.
They shall serve as a symbol and reminder of G OD of Hosts in the land of
Egypt, so that when [the Egyptians] cry out to G OD against oppressors, a
savior and champion will be sent to deliver them.
For the Egyptians will be made to know G OD, and the Egyptians shall
acknowledge G OD in that day, and they shall serve with sacrifice and
oblation and shall make vows to G OD and fulfill them.
G OD will first afflict and then heal the Egyptians: when they turn back,
G OD will respond to their entreaties and heal them.
In that day, there shall be a highway from Egypt to Assyria. The
Assyrians shall join with the Egyptians and Egyptians with the Assyrians,
and then the Egyptians together with the Assyrians shall serve [G OD].
In that day, Israel shall be a third partner with Egypt and Assyria as a
blessing l as a blessing I.e., a standard by which blessing is invoked;
cf. Gen. 12.2 with note. on earth;
for G OD of Hosts will bless them, saying, "Blessed be My people Egypt,
My handiwork Assyria, and My very own Israel."

Chapter 20

It was the year that the Tartan a Tartan An Assyrian title meaning
"General"; cf. 2 Kings 18.17 and note. came to Ashdod—being sent by King
Sargon of Assyria—and attacked Ashdod and took it.
Previously, b Previously Lit. "At that time." G OD had spoken to Isaiah
son of Amoz, saying, "Go, untie the sackcloth from your loins and take
your sandals off your feet," which he had done, going naked and barefoot.
And now G OD said, "It is a sign and a portent for Egypt and Cush. Just
as My servant Isaiah has gone naked and barefoot for three years,
so shall the king of Assyria drive off the captives of Egypt and the
exiles of Cush, young and old, naked and barefoot and with bared
buttocks—to the shame of Egypt!
And they shall be dismayed and chagrined because of Cush their hope and
Egypt their boast.
In that day, the dwellers of this coastland shall say, 'If this could
happen to those we looked to, to whom we fled for help and rescue from
the king of Assyria, how can we ourselves escape?'"

Chapter 21

The "Desert of the Sea" Pronouncement. a The "Desert of the Sea"
Pronouncement Emendation yields "The 'From the Desert' Pronouncement,"

agreeing with the phrase farther on in the verse. Like the gales That race through the Negeb, It comes from the desert, The terrible land.
A harsh prophecy Has been announced to me: “The betrayer is betraying, The ravager ravaging. b betraying, / The ravager ravaging Emendation yields “betrayed … ravaged”; cf. 33.1. Advance, Elam! Lay siege, Media! I have put an end To all her sighing.” c I have put an end / To all her sighing Emendation yields “Put an end to all her merrymaking!”
Therefore my loins Are seized with trembling; I am gripped by pangs Like a woman in travail, Too anguished to hear, Too frightened to see.
My mind is confused, I shudder in panic. My night of pleasure He has turned to terror:
“Set the table!” To “Let the watchman watch!” “Eat and drink!” To “Up, officers! Grease d Grease Emendation yields “Grasp.” the shields!”
For thus my Sovereign said to me: “Go, set up a sentry; Let him announce what he sees.
He will see mounted men, Horsemen in pairs— Riders on donkeys, Riders on camels— And he will listen closely, Most attentively.”
And [like] a lion he e [like] a lion he 1QIsᵃ reads “The watcher.” called out: “On my Sovereign’s lookout f On my Sovereign’s lookout Or “On a lookout, my Sovereign,…” I stand Ever by day, And at my post I watch Every night.
And there they come, mounted men— Horsemen in pairs!” Then he spoke up and said, “Fallen, fallen is Babylon, And all the images of her gods Have crashed to the ground!”
My threshing, the product of my threshing floor: g My threshing, the product of my threshing floor Connection of Heb. uncertain. What I have heard from G OD of Hosts, The God of Israel— That I have told to you.
The “Dumah” h Dumah Name of a people; cf. Gen. 25.14. Pronouncement. A call comes to me from Seir: “Watchman, what of the night? Watchman, what of the night?”
The watchman replied, “Morning came, and so did night. If you would inquire, inquire. Come back again.”
The “In the Steppe” Pronouncement. In the scrub, in the steppe, you will lodge, O caravans of the Dedanites!
Meet the thirsty with water, You who dwell in the land of Tema; Greet the fugitive with bread.
For they have fled before swords: Before the whetted sword, Before the bow that was drawn, Before the stress of war.
For thus my Sovereign has said to me: “In another year, fixed like the years of a hired laborer, all the multitude of Kedar shall vanish;
the remaining bows of Kedar’s warriors shall be few in number; for the E TERNAL, the God of Israel, has spoken.”

Chapter 22

The “Valley of Vision” a Valley of Vision Meaning of Heb. uncertain. Pronouncement. b Verses 1–3 describe a scene of mourning to take place in Jerusalem in the near future. In the ancient Near East, public weeping took place on the low flat roofs as well as in the streets and squares; cf. above, 15.3; Jer. 48.38. What can have happened to you That you have gone, all of you, up on the roofs,
O you who were full of tumult, You clamorous town, You city so exultant? Your slain are not the slain of the sword Nor the dead of battle. c Your slain are … battle I.e., executed, instead of dying in battle.
Your officers have all departed, They fled far away; Your survivors were all taken captive, Taken captive without their bows. d Taken captive without their bows Meaning of Heb. uncertain.
That is why I say, “Let me be, I will weep bitterly. Press not to comfort me For the ruin of my poor people.” e my poor people Lit. “the young woman, my people.”

For my Sovereign G OD of Hosts had a day Of tumult and din and confusion—
Kir raged in the Valley of Vision, And Shoa on the hill; f Kir … Shoa on the hill Meaning of Heb. uncertain. On Kir see 2 Kings 16.9; Amos 1.5; 9.7; on Shoa see Ezek. 23.23.
While Elam bore the quiver In troops of mounted men, And Kir bared the shield—
And your choicest lowlands Were filled with chariots and riders: They stormed at Judah's g Judah's Moved up from v. 8a for clarity. gateway h gateway Judah's gateway is the upper course of the Valley of Elah.
And pressed beyond its screen. i screen I.e., the fortress Azekah, at the mouth of the gateway, which was captured by the Assyrians. You gave thought on that day To the arms in the Forest House, j Forest House See 1 Kings 7.2–5; 10.16–17.
And you took note of the many breaches In the City of David. And you collected the water of the Lower Pool; k And you collected the water of the Lower Pool This clause would read well after the prose part of v. 11a.
and you counted the houses of Jerusalem and pulled houses down to fortify the wall;
and you constructed a basin between the two walls for the water of the old pool. But you gave no thought to the One who planned it, You took no note of the One who designed it long before.
My Sovereign G OD of Hosts summoned on that day To weeping and lamenting, To tonsuring and girding with sackcloth.
Instead, there was rejoicing and merriment, Killing of cattle and slaughtering of sheep, Eating of meat and drinking of wine: "Eat and drink, for tomorrow we die!"
Then G OD of Hosts was revealed to my ears: "This iniquity shall never be forgiven you Until you die," said my Sovereign G OD of Hosts.
Thus said my Sovereign G OD of Hosts: Go in to see that steward, that Shebna, in charge of the palace:
What have you here, and whom have you here, That you have hewn out a tomb for yourself here?— O you who have hewn your l your Heb. "his." tomb on high; O you who have hollowed out for yourself m yourself Heb. "himself." an abode in the cliff!
G OD is about to shake you Severely, fellow, n Severely, fellow Emendation yields "as a garment is shaken out." and then wear you like a wrap. o wear you like a wrap I.e., walk off with you; cf. Jer. 43.12.
Indeed, [God] will wind you about as a headdress, a turban. p as a headdress, a turban Emendation yields "as a turban is wound about." Off to a broad land! There shall you die, and there shall be the chariots bearing your body, q chariots bearing your body Emendation yields "abode [cf. v. 16] of your body [cf. 10.3, 16]." O shame of your master's house!
For I will hurl you from your station And you shall be torn down from your stand.
And in that day, I will summon My servant Eliakim son of Hilkiah,
and I will invest him with your tunic, gird him with your sash, and deliver your authority into his hand; and he shall be a father to the inhabitants of Jerusalem and the house of Judah.
I will place the keys of David's palace on his shoulders; and what he unlocks none may shut, and what he locks none may open.
He shall be a seat of honor to his father's r father's Emendation yields "master's"; cf. v. 18 end. household. I will fix him as a peg in a firm place,
on which all the substance of his father's s father's See note at verse 23 end. household shall be hung: the sprouts and the leaves t the sprouts and the leaves Meaning of Heb. uncertain. —all the small vessels, from bowls to all sorts of jars.
u Apparently continues v. 19. In that day—declares G OD of Hosts—the peg fixed in a firm place shall give way: it shall be cut down and shall

fall, and the weight it supports shall be destroyed. For it is G OD who has spoken.

Chapter 23

The “Tyre” Pronouncement. Howl, you ships of Tarshish! a ships of Tarshish See note at 2.16. For havoc has been wrought, not a house is left; As they came from the land of Kittim, This was revealed to them.
Moan, you coastland dwellers, You traders of Sidon, Once thronged by seafarers,
Over many waters Your b Your Heb. “Her.” revenue came: From the trade of nations, From the grain of Shihor, The harvest of the Nile.
Be ashamed, O Sidon! For the sea—this stronghold of the sea—declares, “I am as one who has c I am as one who has Lit. “I have.” never labored, Never given birth, Never raised youths Or reared maidens!”
When the Egyptians heard it, they quailed As when they heard about Tyre.
Pass on to Tarshish— Howl, you coastland dwellers!
Was such your merry city In former times, of yore? Did her feet carry her off To sojourn far away?
Who was it that planned this For crown-wearing Tyre, Whose merchants were nobles, Whose traders the world honored?
G OD of Hosts planned it— To defile all glorious beauty, To shame all the honored of the world.
Traverse your land like the Nile, Fair Tarshish; d Traverse your land like the Nile, / Fair Tarshish Meaning of Heb. uncertain. Emendation yields “Pass on to the land of Kittim, / You ships of Tarshish.” This is a harbor e harbor Meaning of Heb. uncertain; taking mezaḥ as a by-form of maḥoz : cf. Ps. 107.30. no more.
G OD poised an arm o’er the sea And made kingdoms quake— Decreeing destruction For Phoenicia’s f Phoenicia’s Heb. “Canaan’s.” strongholds,
And said, “You shall be exultant no more, O plundered one, Fair Maiden Sidon. Up, cross over to Kittim— Even there you shall have no rest.”
g Meaning of verse uncertain. Emendation yields “The land of Kittim itself— / Which the Sidonian people founded, / Whose watchtowers they raised, / Whose citadels they erected— / Exists no more; / Assyria has turned it into a ruin.” Behold the land of Chaldea— This is the people that has ceased to be. Assyria, which founded it for ships, Which raised its watchtowers, Erected its ramparts, Has turned it into a ruin.
Howl, O ships of Tarshish, For your stronghold is destroyed!
In that day, Tyre shall remain forgotten for seventy years, equaling the lifetime of one king. After a lapse of seventy years, it shall go with Tyre as with the prostitute in the ditty:
Take a lyre, go about the town, Prostitute long forgotten; Sweetly play, make much music, To bring you back to mind.
For after a lapse of seventy years, G OD will take note of Tyre, and she shall resume her “fee-taking” and “play the prostitute” h “fee-taking” and “play the prostitute” I.e., “trading … trade.” with all the kingdoms of the world, on the face of the earth.
But her profits and “hire” shall be consecrated to G OD. They shall not be treasured or stored; rather shall her profits go to those who abide before G OD, that they may eat their fill and clothe themselves elegantly.

Chapter 24

Behold, G OD will strip the earth bare, And lay it waste, And twist its surface, And scatter its inhabitants.
Laity and priest shall fare alike, Slave and master, Handmaid and mistress, Buyer and seller, Lender and borrower, Creditor and debtor.

The earth shall be bare, bare; It shall be plundered, plundered; For it is G OD who spoke this word.
The earth is withered, sear; The world languishes, it is sear; The most exalted people of the earth a The most exalted people of the earth Change of vocalization yields “both sky and earth.” languish.
For the earth was defiled Under its inhabitants; Because they transgressed teachings, Violated laws, Broke the ancient covenant. b the ancient covenant I.e., the moral law, which is binding on all people (cf. Gen. 9.4–6).
That is why a curse consumes the earth, And its inhabitants pay the penalty; That is why earth’s dwellers have dwindled, And but few people are left.
The new wine fails, The vine languishes; And all the merry-hearted sigh.
Stilled is the merriment of hand-drums, Ended the clamor of revelers, Stilled the merriment of lyres.
They drink their wine without song; Liquor tastes bitter to the drinker.
Towns are broken, c broken Emendation yields “left.” empty; Every house is shut, none enter;
Even over wine, a cry goes up in the streets: The sun has set on all joy, The gladness of the earth is banished.
Desolation is left in the town And the gate is battered to ruins.
For thus shall it be among the peoples In the midst of the earth: As when the olive tree is beaten out, Like gleanings when the vintage is over.
These shall lift up their voices, Exult in G OD ’s majesty. They shall shout from the sea:
Therefore, honor G OD with lights In the coastlands of the sea— The name of the E TERNAL, the God of Israel.
From the end of the earth We hear singing: Glory to the righteous! And I said: d And I said Change of vocalization yields “They shall say.” I waste away! I waste away! Woe is me! The faithless have acted faithlessly; The faithless have broken faith! e I waste … faith Meaning of Heb. uncertain. Emendation yields “Villain [Arabic razīl], foolish villain! / The faithless who acted faithlessly / Have been betrayed in turn.”
Terror, and pit, and trap f Terror, and pit, and trap Heb. paḥad wa-paḥath, wa-paḥ. Upon you who dwell on earth!
Whoever flees at the report of the terror Shall fall into the pit; And whoever climbs out of the pit Shall be caught in the trap. For sluices are opened on high, And earth’s foundations tremble.
The earth is breaking, breaking; The earth is crumbling, crumbling. The earth is tottering, tottering;
The earth is swaying like a drunkard; It is rocking to and fro like a hut. Its iniquity shall weigh it down, And it shall fall, to rise no more.
In that day, G OD will punish The host of heaven in heaven And the kings of the earth on earth.
They shall be gathered in a dungeon As captives are gathered; And shall be locked up in a prison. But after many days they shall be remembered.
Then the moon shall be ashamed, And the sun shall be abashed. For G OD of Hosts will reign On Mount Zion and in Jerusalem, And the Presence will be revealed to God’s elders.

Chapter 25

O E TERNAL One, You are my God; I will extol You, I will praise Your name. For You planned graciousness a graciousness See 9.5. of old, Counsels of steadfast faithfulness.
For You have turned a city into a stone heap, A walled town into a ruin, The citadel of strangers b strangers Emendation yields “arrogant men.” into rubble, c rubble Meaning of Heb. uncertain. Never to be rebuilt.

Therefore a fierce people must honor You, A city of cruel nations must fear You.
For You have been a refuge for the pauper, A shelter for the needy person in distress— Shelter from rainstorm, shade from heat. When the fury of tyrants was like a winter d winter Meaning of Heb. uncertain. rainstorm,
The rage of strangers e strangers See note at v. 2. like heat in the desert, You subdued the heat with the shade of clouds, The singing f singing Meaning of Heb. uncertain. Emendation yields "rainstorm"; cf. v. 4d. of the tyrants was vanquished.
G OD of Hosts will make on this mount g this mount I.e., the Holy Land, as in 11.9; 14.25; 57.13. For all the peoples A banquet of rich viands, A banquet of choice wines— Of rich viands seasoned with marrow, Of choice wines h of rich viands … / Of choice wines Meaning of Heb. uncertain. well refined.
And on this mount i this mount See note at v. 6. will be destroyed the shroud That is drawn over the faces of all the peoples, And the covering that is spread Over all the nations:
Death j death Perhaps an allusion to the mass killings committed by the Assyrians; cf. 10.7; 14.20. will be destroyed forever. My Sovereign G OD will wipe the tears away From all faces And will put an end to the reproach of God's people k God's people Emendation yields "peoples." Over all the earth— For it is G OD who has spoken.
In that day they shall say: This is our God; We trusted in the One who delivered us. This is G OD, in whom we trusted; Let us rejoice and exult in God's deliverance!
For G OD 's hand shall descend Upon this mount, l this mount See note at v. 6. And Moab m Moab Emendation yields "Assyria"; cf. 14.25. shall be trampled underfoot As straw is threshed to bits at Madmenah. n Madmenah A village near Jerusalem; see 10.31. Emendation yields "As straw gets shredded in the threshing."
Then [God's] hands will be spread out in their homeland, o homeland Lit. "midst." As a swimmer's hands are spread out to swim, And their pride will be humbled Along with the emblems of their power. p the emblems of their power Meaning of Heb. uncertain. Emendation yields "their citadels"; cf. the next verse.
Yea, the secure fortification of their q their Heb. "your." walls Will be laid low and humble— Will be razed to the ground, to the very dust.

Chapter 26

In that day, this song shall be sung In the land of Judah: Ours is a mighty city; [God] makes victory our inner and outer wall.
Open the gates, and let A righteous nation enter, [A nation] that keeps faith.
The confident mind You guard in safety, In safety because it trusts in You.
Trust in G OD —for ever and ever, For in Yah a Yah See note at 12.2. —G OD —you have an everlasting Rock.
For [God] has brought low those who dwelt high up, Has humbled the secure city, Humbled it to the ground, Leveled it with the dust—
To be trampled underfoot, By the feet of the needy, By the soles of the poor.
The path is level for the righteous; O Just One, You make smooth the course of the righteous.
For Your just ways, O E TERNAL One, we look to You; We long for the name by which You are called.
At night I yearn for You with all my being, I seek You with all the spirit within me. b the spirit within me Emendation yields "my spirit in the morning." For when Your judgments are wrought on earth, The inhabitants of the world learn righteousness.

But the scoundrel, when spared, learns not righteousness; Doing wrong in a place of integrity— Ignoring G OD ’s majesty.
O E TERNAL One! They see not Your hand exalted. Let them be shamed as they behold Your zeal for Your people And fire consuming Your adversaries.
c Meaning of verse uncertain. O E TERNAL One! May You appoint well-being for us, Since You have also requited all our misdeeds.
O E TERNAL One our God! Rulers other than You possessed us, But only Your name shall we utter.
They are dead, they can never live; Shades, they can never rise; Of a truth, You have dealt with them and wiped them out, Have put an end to all mention of them.
d Meaning of verses uncertain. When You added to the nation, O E TERNAL One— When You added to the nation, Extending all the boundaries of the land, You were honored.
O E TERNAL One! In their distress, they sought You; Your chastisement reduced them To anguished e anguished Lit. “anguish”; taking ṣaqun as a noun formed like zadon and sason. whispered prayer.
Like a woman with child Approaching childbirth, Writhing and screaming in her pangs, So are we become because of You, O E TERNAL One.
We were with child, we writhed— It is as though we had given birth to wind; We have won no victory on earth; The inhabitants of the world have not come to life! f come to life Meaning of Heb. uncertain.
Oh, let Your dead revive! Let corpses g corpses Grammar of Heb. unclear. arise! Awake and shout for joy, You who dwell in the dust!— For Your dew is like the dew on fresh growth; You make the land of the shades come to life. h come to life Meaning of Heb. uncertain.
Go, my people, enter your chambers, And lock your doors behind you. Hide but a little moment, Until the indignation passes.
For lo! G OD shall come forth from seclusion i seclusion Lit. “His place.” To punish the dwellers of the earth For their iniquity; And the earth shall disclose its bloodshed And shall no longer conceal its slain.

Chapter 27

In that day G OD will punish With a great, cruel, mighty sword Leviathan the Elusive a Elusive Meaning of Heb. uncertain. Serpent— Leviathan the Twisting b Twisting Meaning of Heb. uncertain. Serpent; The Dragon of the sea c Dragon of the sea The monster that G OD vanquished of old (cf. 51.9; Ps. 74.13–14) was the embodiment of chaos; here it stands for the forces of evil in the present world. will be slain.
In that day, They shall sing of it: d it Apparently the earth; cf. 26.21. “Vineyard of Delight.” e Delight So some mss. (cf. Amos 5.11); other mss. and the editions have “Wine.”
I G OD keep watch over it, I water it every moment; That no harm may befall it, f That no harm may befall it Meaning of Heb. uncertain; emendation yields “My eye is open upon it.” I watch it night and day.
There is no anger in Me: If it offers Me thorns and thistles, g If it offers Me thorns and thistles I.e., if the people through their misconduct fail to tend the vineyard. I will march to battle against it, And set it all on fire. h If it offers … on fire Meaning of Heb. uncertain.
But if it holds fast to My refuge, It makes peace with Me; It makes peace with Me. i It makes peace with Me; / It makes peace with Me Meaning of Heb. uncertain.
[In days] to come Jacob shall strike root, Israel shall sprout and blossom, And the face of the world Shall be covered with fruit.
Was he beaten as his beater has been? Did he suffer such slaughter as his slayers?

Assailing them j Assailing them Lit. “Striving with her”; meaning of verse uncertain. with fury unchained, His pitiless blast bore them off On a day of gale.
k This verse would read well before v. 6; the thought of vv. 7–8, dealing with the punishment of Israel’s enemies, is continued in vv. 10–11.
Assuredly, by this alone Shall Jacob’s sin be purged away; This is the only price For removing his guilt: That he make all the altar-stones Like shattered blocks of chalk— With no sacred post l sacred post See note at 17.8. left standing, Nor any incense altar.
Thus fortified cities lie desolate, Homesteads deserted, forsaken like a wilderness; There calves graze, there they lie down And consume its boughs.
When its crown is withered, they break; m And consume its boughs. / When its crown is withered, they break Meaning of Heb. uncertain. Emendation yields “Or like a terebinth whose boughs / Break when its crown is withered.” Women come and make fires with them. For they are a people without understanding; That is why Their Maker will show them no mercy, Their Creator will deny them grace.
And in that day, G OD will beat out [the peoples like grain] from the channel of the Euphrates to the Wadi of Egypt; and you shall be picked up one by one, O children of Israel!
And in that day, a great ram’s horn shall be sounded; and the strayed who are in the land of Assyria and the expelled who are in the land of Egypt shall come and worship G OD on the holy mount, in Jerusalem.

Chapter 28

Ah, the proud crowns of the drunkards of Ephraim, Whose glorious beauty is but wilted flowers On the heads of those bloated a bloated Ge is contracted from ge’e ; cf. Ibn Ezra. with rich food, Who are overcome by wine!
Lo, my Sovereign has something strong and mighty, Like a storm of hail, A shower of pestilence. Something like a storm of massive, torrential rain b rain Lit. “water.” Shall be hurled with force to the ground.
Trampled underfoot shall be The proud crowns of the drunkards of Ephraim, The wilted flowers— On the heads of those bloated c bloated See note at v. 1. with rich food— That are his glorious beauty. They shall be like an early fig Before the fruit harvest; Whoever sees it devours it While it is still in his hand. d in his hand Emendation yields “on the bough.”
In that day, G OD of Hosts shall become a crown of beauty and a diadem of glory for the remnant of this people,
and a spirit of judgment for the one who sits in judgment and of valor for those who repel attacks at the gate.
But these are also muddled by wine And dazed by liquor: Priest and prophet Are muddled by liquor; They are confused by wine, They are dazed by liquor; They are muddled in their visions, They stumble in judgment.
Yea, all tables are covered With vomit and filth, So that no space is left.
e This is the drunkards’ reaction to Isaiah’s reproof. “To whom would he give instruction? To whom expound a message? To those newly weaned from milk, Just taken away from the breast?
That same mutter upon mutter, Murmur upon murmur, Now here, now there!”
Truly, as one who speaks to that people in a stammering jargon and an alien tongue
is he who declares to them, “This is the resting place, let the weary rest; f let the weary rest I.e., do not embark on any political adventure at this time. this is the place of repose.” They refuse to listen.
To them the word of G OD is: “Mutter upon mutter, Murmur upon murmur, Now here, now there.” And so they will march, g march I.e., embark on the

political adventure. But they shall fall backward, And be injured and snared and captured.
Hear now the word of G OD, You scoffers, Who govern that people h Who govern that people Or “composers of taunt-verses for that people.” In Jerusalem!
For you have said, “We have made a covenant with Death, Concluded a pact with Sheol. When the sweeping flood passes through, It shall not reach us; For we have made falsehood our refuge, Taken shelter in treachery.”
Assuredly, Thus said the Sovereign G OD : “Behold, I will found in Zion, Stone by stone, A tower of precious cornerstones, i A tower of precious cornerstones Meaning of Heb. uncertain. Exceedingly firm; One who trusts need not fear.
But I will apply judgment as a measuring line And retribution j retribution As in 1.27; 5.16; 10.22. as weights; k I will apply … as weights I.e., I will make judgment and retribution My plan of action; cf. 34.11; 2 Kings 21.13. Hail shall sweep away the refuge of falsehood, And flood-waters engulf your shelter.
Your covenant with Death shall be annulled, Your pact with Sheol shall not endure; When the sweeping flood passes through, You shall be its victims.
It shall catch you Every time it passes through; It shall pass through every morning, Every day and every night. And it shall be sheer horror To grasp the message.”
The couch is too short for stretching out, And the cover too narrow for curling up!
For G OD will arise As on the hill of Perazim; [God] will be roused As in the vale of Gibeon, To do godly work— Strange is this work! And to perform God’s task— Astounding is this task! l Strange is … God’s task Instead of giving victory, as at Baal-perazim and Gibeon (cf. 2 Sam. 5.19–25; 1 Chron. 14.9–16), God will inflict punishment.
Therefore, refrain from mockery, Lest your bonds be tightened. For I have heard a decree of destruction From my Sovereign G OD of Hosts Against all the land.
Give diligent ear to my words, Attend carefully to what I say.
Do those who plow to sow Plow all the time, Breaking up and furrowing their land?
When they have smoothed its surface, Do they not rather broadcast black cumin And scatter cumin, Or set wheat in a row, m set wheat in a row In some Near Eastern countries, wheat is actually planted rather than scattered. Barley in a strip, And emmer in a patch?
For they are taught the right manner, Their God instructs them.
So, too, black cumin is not threshed with a threshing board, Nor is the wheel of a threshing sledge rolled over cumin; But black cumin is beaten out with a stick And cumin with a rod.
It is cereal that is crushed. n crushed Emendation yields “threshed.” For even if o even if Taking lo’ as equivalent to lu. it is threshed thoroughly, And overwhelmed by the wheel of a sledge and horses, p overwhelmed … horses Meaning of Heb. uncertain. It will not be crushed.
That, too, is ordered by G OD of Hosts— Whose counsel is unfathomable, And whose wisdom is marvelous.

Chapter 29

“Ah, Ariel, a Ariel A poetic name of Jerusalem; cf. 33.7. Ariel, City where David camped! Add year to year, Let festivals come in their cycles!
And I will harass Ariel, And there shall be sorrow and sighing. She shall be to Me like Ariel. b She shall be to Me like Ariel Meaning of Heb. uncertain.
And I will camp against you round about; c round about Meaning of Heb. uncertain. Septuagint reads “like David”; cf. v. 1. I will lay siege to

you with a mound, d with a mound Meaning of Heb. uncertain. And I will set up siegeworks against you.
And you shall speak from lower than the ground, Your speech shall be humbler than the sod; Your speech shall sound like a ghost’s from the ground, Your voice shall chirp from the sod.
And like fine dust shall be The multitude of your strangers; e your strangers Manuscript 1QIsᵃ reads “those insolent toward you.” And like flying chaff, The multitude of tyrants.” And suddenly, in an instant,
She shall be remembered of G OD of Hosts With roaring, and shaking, and deafening noise, Storm, and tempest, and blaze of consuming fire.
Then, like a dream, a vision of the night, Shall be the multitude of nations That war upon Ariel, And all her besiegers, and the siegeworks against her, And those who harass her.
Like someone hungry who dreams of eating, But wakes up still hungry; And like someone thirsty who dreams of drinking, But wakes faint And utterly parched— So shall be all the multitude of nations That war upon Mount Zion.
Act stupid and be stupefied! Act blind and be blinded! (They are drunk, but not from wine, They stagger, but not from liquor.)
For G OD has spread over you A spirit of deep sleep, And has shut your eyes, the prophets, And covered your heads, the seers;
So that all prophecy has been to you Like the words of a sealed document. If it is handed to one who can read with a request to read it, the response will be, “I can’t, because it is sealed”;
and if the document is handed with the same request to one who cannot read, the response will be, “I can’t read.”
My Sovereign said: Because that people has approached [Me] with its mouth And honored Me with its lips, But has kept its heart far from Me, And its worship of Me has been A social obligation, f social obligation Lit. “commandment of men.” learned by rote—
Truly, I shall further baffle that people With bafflement upon bafflement; And the wisdom of its wise shall fail, And the prudence of its prudent shall vanish.
Ha! Those who would hide their plans Deep from G OD! Who do their work in dark places And say, “Who sees us, who takes note of us?”
How perverse of you! Should the potter be accounted as the clay? g How perverse of you! / Should the potter be accounted as the clay? Meaning of first line uncertain; emendation yields “Should the potter be accounted / Like the jugs or like the clay?” Should what is made say of its Maker, “This One did not make me,” And what is formed say of the One who formed it, “That One did not understand”? h That One did not understand Emendation yields “That One did not fashion me.”
Surely, in a little while, Lebanon will be transformed into farmland, And farmland accounted as mere brush.
In that day, the deaf shall hear even written words, And the eyes of the blind shall see Even in darkness and obscurity.
Then the humble shall have increasing joy through G OD, And the neediest of people shall exult In the Holy One of Israel.
For the tyrant shall be no more, The scoffer shall cease to be; And those diligent for evil shall be wiped out,
Who cause people to lose their lawsuits, Laying a snare for the arbiter at the gate, And wronging by falsehood One who was in the right.
Assuredly, thus said G OD to the House of Jacob, Who redeemed Abraham: i Who redeemed Abraham Emendation yields “Whose fathers were redeemed.” No more shall Jacob be shamed, No longer his face grow pale.
For when he—that is, his progeny—behold what My hands have wrought in his midst, they will hallow My name. They will hallow the Holy One of Jacob And stand in awe of the God of Israel.
And the confused shall acquire insight And grumblers accept instruction.

Chapter 30

Oh, disloyal children! —declares G OD — Making plans Against My wishes, Weaving schemes Against My will, Thereby piling Guilt on guilt—
Who set out to go down to Egypt Without asking Me, To seek refuge with Pharaoh, To seek shelter under the protection of Egypt.
The refuge with Pharaoh shall result in your shame; The shelter under Egypt’s protection, in your chagrin.
Though his officers are present in Zoan, a Zoan Or “Tanis.” And his messengers b messengers Emendation yields “kings”; cf. 19.2 with note. reach as far as Hanes,
They all shall come to shame Because of a people that does not avail them, That is of no help or avail, But [brings] only chagrin and disgrace.
The “Beasts of the Negeb” Pronouncement. Through c The “Beasts of the Negeb” Pronouncement. / Through Meaning of Heb. uncertain; emendation yields “Through the wasteland of the Negeb / Through…” a land of distress and hardship, Of lion and roaring d roaring Meaning of Heb. uncertain. king-beast, Of viper and flying seraph, e seraph See note at 14.29. They convey their wealth on the backs of donkeys, Their treasures on camels’ humps, To a people of no avail.
For the help of Egypt Shall be vain and empty. Truly, I call this, “They are a threat that has ceased.” f They are a threat that has ceased Meaning of Heb. uncertain. Emendation yields “Disgrace and chagrin”; cf. v. 5.
Now, Go, write it down on a tablet And inscribe it in a record, That it may be with them for future days, A witness g witness Understanding ‘ad, with Targum, as a variant of ‘ed. forever.
For it is a rebellious people, Faithless children, Children who refused to heed G OD ’s instruction;
Who said to the seers, “Do not see,” To the prophets, “Do not prophesy truth to us; Speak to us falsehoods, Prophesy delusions.
Leave the way! Get off the path! Let us hear no more About the Holy One of Israel!”
Assuredly, Thus said the Holy One of Israel: Because you have rejected this word, And have put your trust and reliance In that which is fraudulent and tortuous—
Of a surety, This iniquity shall work on you Like a spreading breach that occurs in a lofty wall, Whose crash comes sudden and swift.
It is smashed as one smashes an earthen jug, Ruthlessly shattered So that no shard is left in its breakage To scoop coals from a brazier, Or ladle water from a puddle.
For thus said my Sovereign G OD, The Holy One of Israel, “You shall triumph by stillness and quiet; Your victory shall come about Through calm and confidence.” But you refused.
“No,” you declared. “We shall flee on steeds”— Therefore you shall flee! “We shall ride on swift mounts”— Therefore your pursuers shall prove swift!
One thousand before the shout of one— You shall flee at the shout of five; Till what is left of you Is like a mast on a hilltop, Like a pole upon a mountain.
Truly, G OD is waiting to show you grace, Truly, to arise and pardon you. For G OD is a God of justice; Happy are all who wait, in turn. h in turn Lit. “for Him.”
Indeed, O people in Zion, dwellers of Jerusalem, you shall not have cause to weep. Divine favor will be granted at the sound of your cry; upon hearing it, [God] will respond.
My Sovereign will provide for you meager bread and scant water. Then your Guide will no more be ignored, i be ignored Meaning of Heb. uncertain. but your eyes will watch your Guide;

and, whenever you deviate to the right or to the left, your ears will heed the command from behind you: “This is the road; follow it!”
And you will treat as impure the silver overlay of your images and the golden plating of your idols. You will cast j cast Change of vocalization yields “keep.” them away like a menstruous woman. “Out!” you will call to them.
So rain shall be provided for the seed with which you sow the ground, and the bread that the ground brings forth shall be rich and fat. Your livestock, in that day, shall graze in broad pastures;
as for the cattle and the donkeys that till the soil, they shall partake of salted fodder that has been winnowed with shovel and fan.
And on every high mountain and on every lofty hill, there shall appear brooks and watercourses—on a day of heavy slaughter, when towers topple.
And the light of the moon shall become like the light of the sun, and the light of the sun shall become sevenfold, like the light of the seven days, when G OD binds up the wounds of this people and heals the injuries it has suffered.
Behold G OD ’s eminent might k eminent might Lit. “name.” Cf. Ps. 20.2; 54.3; Rashi, Luzzatto. Comes from afar In blazing wrath, With a heavy burden l With a heavy burden Presumably with a heavy load of punishment. Meaning of Heb. uncertain. — With lips full of fury, With tongue like devouring fire,
And breath like a raging torrent Reaching halfway up the neck— To set a misguiding yoke m yoke Interpreting naphath like Arabic nāf ; meaning of line uncertain. upon nations And a misleading bridle upon the jaws of peoples.
For you, there shall be singing As on a night when a festival is hallowed; There shall be rejoicing as when they march With flute, with hand-drums, and with lyres n with hand-drums, and with lyres Moved up from v. 32 for clarity. To the Rock of Israel on the Mount of G OD.
For G OD will project a majestic voice And display the sweep of an arm In raging wrath, In a devouring blaze of fire, In tempest, and rainstorm, and hailstones.
Truly, Assyria, who beats with the rod, Shall be cowed by G OD ’s voice; o Meaning of verse uncertain. And each time the appointed staff passes by, G OD will bring down [an arm] upon him And will do battle with him as he waves it.
The Topheth p Topheth A site near Jerusalem at which human beings were sacrificed by fire in periods of paganizing; see 2 Kings 23.10. has long been ready for him; He too is destined for Melech q Melech Cf. Molech, Lev. 18.21; 20.2–5. — His firepit has been made both wide and deep, With plenty of fire and firewood, And with G OD ’s breath Burning in it like a stream of sulfur.

Chapter 31

Ha! Those who go down to Egypt for help And rely upon horses! They have put their trust in abundance of chariots, In vast numbers of riders, And they have not turned to the Holy One of Israel, They have not sought G OD.
But [God] too is wise— Bringing on misfortune And not canceling prior pronouncements. [God] shall rise against the house of evildoers, And the allies a allies Lit. “help.” of the workers of iniquity.
For the Egyptians are human, not God, And their horses are flesh, not spirit; And when G OD stretches out a divine arm, The helper shall trip And the helped one shall fall, And both shall perish together.
For thus G OD has said to me: As a lion—a great beast— Growls over its prey And, when the shepherds gather In force against it, Is not dismayed by their cries Nor cowed by their noise— So G OD of Hosts will descend to make war Against the mount and the hill of Zion.

Like the birds that fly, even so will G OD of Hosts shield Jerusalem, shielding and saving, protecting and rescuing.
Return, O children of Israel, b Return, O children of Israel Emendation yields “Then the children of Israel shall return.” to the One to whom they have been so shamefully false;
for in that day everyone will reject their idols of silver and idols of gold, which your hands have made for your guilt.
Then Assyria shall fall, Not by the sword of mortals; A sword not of humans shall devour him. He shall shrivel c shrivel From root nss ; cf. 10.18; in contrast to others “flee.” before the sword, And his young men pine away. d pine away From root mss ; cf. 10.18; in contrast to others “become tributary.”
His rock shall melt with terror, And his officers shall collapse from weakness e collapse from weakness Cf. first note at v. 8; meaning of Heb. uncertain. — Declares G OD, who has a fire in Zion, Who has an oven in Jerusalem. f Jerusalem Cf. 30.33.

Chapter 32

Behold, a king shall reign in righteousness, And ministers shall govern with justice;
Every one of them shall be Like a refuge from gales, A shelter from rainstorms— Or like brooks of water in a desert, Like the shade of a massive rock In a languishing land.
Then the eyes of those who have sight shall not be sealed, And the ears of those who have hearing shall listen;
And the minds of the thoughtless shall attend and note, And the tongues of mumblers shall speak with fluent eloquence.
No more shall a villain be called noble, Nor shall “honorable” be said of a knave.
For the villains speak villainy And plot treachery; To act impiously And to preach disloyalty against G OD ; To leave the hungry unsatisfied And deprive the thirsty of drink.
As for the knaves, their tools are knavish. They forge plots To destroy the poor with falsehoods And the needy when they plead their cause.
But the noble have noble intentions And are constant in noble acts.
You carefree women, Attend, hear my words! You confident ladies, Give ear to my speech!
In little more than a year, a In little more than a year Meaning of Heb. uncertain. You shall be troubled, O confident ones, When the vintage is over And no ingathering takes place.
Tremble, you carefree ones! Quake, O confident ones! Strip yourselves naked, Put the cloth about your loins!
Lament upon the breasts, b upon the breasts Emendation yields “for the fields.” For the pleasant fields, For the spreading grapevines,
For my people’s soil— It shall be overgrown with briers and thistles— Aye, and for all the houses of delight, For the city of mirth.
For the castle shall be abandoned, The noisy city forsaken; Citadel and tower shall become Bare places c Bare places Meaning of Heb. uncertain; emendation yields “Brushland, desert.” forever, A stamping ground for wild asses, A pasture for flocks d flocks Emendation yields “onagers”; cf. Job 39.5. —
Till a spirit from on high is poured out on us, And wilderness is transformed into farmland, While farmland rates as mere brush. e farmland rates as mere brush I.e., the transformed wilderness will surpass in fertility what is now used as farmland.
Then justice shall abide in the wilderness And righteousness shall dwell on the farmland.
For the work of righteousness shall be peace, And the effect of righteousness, calm and confidence forever.

Then my people shall dwell in peaceful homes, In secure dwellings, In untroubled places of rest.
f Meaning of verse uncertain. And the brush shall sink and vanish, Even as the city is laid low.
Happy shall you be who sow by all waters, Who send out cattle and donkeys to pasture. g send out cattle and donkeys to pasture Lit. “let loose the feet of cattle and donkeys”; cf. 7.25 end.

Chapter 33

Ha, you ravager who are not ravaged, You betrayer who have not been betrayed! When you have done ravaging, you shall be ravaged; When you have finished betraying, you shall be betrayed.
O E TERNAL One, be gracious to us! It is to You we have looked; Be their arm a Be their arm Emendation yields “You have been our help.” every morning, Also our deliverance in time of stress.
At [Your] roaring, peoples have fled, Before Your majesty nations have scattered;
And spoil b spoil Heb. “your spoil.” was gathered as locusts are gathered, It c It Meaning of Heb. uncertain. Emendation yields “booty”; cf. v. 23. was amassed d amassed Taking sh-q-q as a cognate of q-sh-sh. as grasshoppers are amassed. e as grasshoppers are amassed Apparently for food; cf. Lev. 11.22.
G OD is exalted, Dwelling on high— [Of old] filling Zion With justice and righteousness.
Faithfulness to Your charge f Your charge Meaning of Heb. uncertain. was [her] wealth, Wisdom and devotion [her] triumph, Reverence for G OD —that was her g her Heb. “his.” treasure.
Hark! The Arielites h Arielites So a few manuscripts; cf. 29.1. cry aloud; Shalom’s i Shalom’s I.e., Jerusalem’s; cf. Salem (Heb. Shalem), Ps. 76.3. messengers weep bitterly.
Highways are desolate, Wayfarers have ceased. A covenant has been renounced, Cities j Cities 1QIsᵃ reads “A pact.” rejected Mortals k Mortals Emendation yields “an obligation.” despised.
The land is wilted and withered; Lebanon disgraced and moldering, Sharon is become like a desert, And Bashan and Carmel are stripped bare.
“Now I will arise,” says G OD, “Now I will exalt Myself, now raise Myself high.
You shall conceive hay, Give birth to straw; My l My Heb. “your.” breath will devour you like fire.
Peoples shall be burnings of lime, m lime Emendation yields “brambles”; cf. 32.13. Thorns cut down that are set on fire.
Hear, you who are far, what I have done; You who are near, note My might.”
Sinners in Zion are frightened, The godless are seized with trembling: “Who of us can dwell with the devouring fire: Who of us can dwell with the never-dying blaze?”
Whoever walks in righteousness, Speaks uprightly, Spurns profit from fraudulent dealings, Waves away a bribe instead of grasping it, Stops their ears against listening to infamy, Shuts their eyes against looking at evil—
Such a one shall dwell in lofty security, With inaccessible cliffs for a stronghold, With food supplied And drink assured.
When your eyes behold a king in his beauty, n a king in his beauty Emendation yields “perfection of beauty”; cf. Ps. 50.2. When they contemplate the land round about,
Your throat o throat As in 59.13 and elsewhere; lit. “heart.” shall murmur in awe, “Where is one who could count? Where is one who could weigh? Where is one who could count [all these] towers?”

No more shall you see the barbarian folk, The people of speech too obscure to comprehend, So stammering of tongue that they are not understood.
When you gaze upon Zion, our city of assembly, Your eyes shall behold Jerusalem As a secure homestead, A tent not to be transported, Whose pegs shall never be pulled up, And none of whose ropes shall break.
For there G OD in divine greatness shall be for us Like a region of rivers, of broad streams, Where no floating vessels can sail And no mighty craft can travel— Their p Their Heb. "your." ropes are slack, They cannot steady the sockets of their masts, They cannot spread a sail. q Their ropes … spread a sail Moved up from v. 23 for clarity. The passage means that G OD will render Jerusalem as inaccessible to enemies as if it were surrounded by an impassable sea.
For G OD shall be our ruler, G OD shall be our monarch, G OD shall be our sovereign And shall deliver us.
Then shall indeed much spoil be divided, r shall indeed much spoil be divided Meaning of Heb. uncertain; emendation yields "even a blind man shall divide much spoil." Even the lame shall seize booty.
And no one who lives there shall say, "I am sick"; It shall be inhabited by folk whose sin has been forgiven.

Chapter 34

Approach, O nations, and listen, Give heed, O peoples! Let the earth and those in it hear; The world, and what it brings forth.
For G OD is angry at all the nations, Furious at all their host; They have been doomed, consigned to slaughter.
Their slain shall be left lying, And the stench of their corpses shall mount; And the hills shall be drenched with their blood,
All the host of heaven shall molder. a All the host of heaven shall molder 1QIsᵃ reads "And the valleys shall be cleft, / And all the host of heaven shall wither." The heavens shall be rolled up like a scroll, And all their host shall wither Like a leaf withering on the vine, Or shriveled fruit on a fig tree.
For My sword shall be drunk b be drunk 1QIsᵃ reads "be seen"; cf. Targum. in the sky; Lo, it shall come down upon Edom, Upon the people I have doomed, To wreak judgment.
G OD
has a sword; it is sated with blood, It is gorged with fat— The blood of lambs and he-goats, The kidney fat of rams. For G OD holds a sacrifice in Bozrah, A great slaughter in the land of Edom.
Wild oxen shall fall with them, c with them Emendation yields "with fatted calves." Young bulls with mighty steers; And their land shall be drunk with blood, Their soil shall be saturated with fat.
For it is G OD 's day of retribution, The year of vindication for Zion's cause.
Its d Its I.e., Edom's. streams shall be turned to pitch And its soil to sulfur. Its land shall become burning pitch,
Night and day it shall never go out; Its smoke shall rise for all time. Through the ages it shall lie in ruins; Through the aeons none shall traverse it.
Jackdaws and owls e Jackdaws and owls Meaning of Heb. uncertain. shall possess it; Great owls and ravens shall dwell there. [God] shall measure it with a line of chaos And with weights of emptiness. f measure it … emptiness I.e., plan chaos and emptiness for it; cf. 28.17; Lam. 2.8.
It shall be called "No kingdom is there," g It shall be called "No kingdom is there" Meaning of Heb. uncertain. Its nobles and all its lords shall be nothing.
Thorns shall grow up in its palaces, Nettles and briers in its strongholds. It shall be a home of jackals, An abode of ostriches.

h Most of the creatures in vv. 14–15 cannot be identified with certainty.
Wildcats shall meet hyenas, Goat-demons shall greet each other; There too
the lilith i lilith A kind of demon. shall repose And find herself j
Goat-demons…lilith…herself Or "Owls…night-bird…itself." a resting place.
There the arrow-snake shall nest and lay eggs, And shall brood and hatch
in its shade. There too the buzzards shall gather With one another.
Search and read it in the scroll of G OD : Not one of these shall be
absent, Not one shall miss its fellow. For God's k God's Heb. "My." mouth
has spoken, It is God's spirit that has assembled them—
The One who apportioned it to them by lot, Whose hand divided it for them
with the line. They shall possess it for all time, They shall dwell there
through the ages.

Chapter 35

The arid desert shall be glad, The wilderness shall rejoice And shall
blossom like a rose. a rose Lit. "crocus."
It shall blossom abundantly, It shall also exult and shout. It shall
receive the glory of Lebanon, The splendor of Carmel and Sharon. They
shall behold the glory of G OD, The splendor of our God.
Strengthen the hands that are slack; Make firm the tottering knees!
Say to the anxious of heart, "Be strong, fear not; Behold your God!
Requital is coming, The recompense of God— Who is indeed coming to give
you triumph."
Then the eyes of the blind shall be opened, And the ears of the deaf
shall be unstopped.
Then the lame shall leap like a deer, And the tongue of the dumb shall
shout aloud; For waters shall burst forth in the desert, Streams in the
wilderness.
Torrid earth shall become a pool; Parched land, fountains of water; The
home of jackals, a pasture; b pasture Meaning of Heb. uncertain;
emendation yields "marsh." The abode [of ostriches], c [of ostriches] Cf.
34.13. reeds and rushes.
And a highway shall appear there, Which shall be called the Sacred Way.
No one impure shall pass along it, But it shall be for them. d for them
Emendation yields "for [God's] people." No traveler, not even fools,
shall go astray. e No traveler, not even fools, shall go astray Meaning
of Heb. uncertain.
No lion shall be there, No ferocious beast shall set foot on it— These
shall not be found there. But the redeemed shall walk it;
And G OD 's ransomed shall return, And come with shouting to Zion,
Crowned with joy everlasting. They shall attain joy and gladness, While
sorrow and sighing flee.

Chapter 36

a This passage occurs also as 2 Kings 18.13–20.19, with a number of
variants, some of which will be cited here in the footnotes. In the
fourteenth year of King Hezekiah, King Sennacherib of Assyria marched
against all the fortified towns of Judah and seized them.
From Lachish, the king of Assyria sent the Rabshakeh, b Rabshakeh An
Assyrian title; cf. "Tartan," 20.1. with a large force, to King Hezekiah
in Jerusalem. [The Rabshakeh] took up a position near the conduit of the
Upper Pool, by the road of the Fuller's Field;
and Eliakim son of Hilkiah who was in charge of the palace, Shebna the
scribe, and Joah son of Asaph the recorder went out to him.
The Rabshakeh said to them, "You tell Hezekiah: Thus said the Great King,
the king of Assyria: What makes you so confident?

I suppose c I suppose Cf. 2 Kings 18.20 “You must think.” mere talk makes counsel and valor for war! Look, on whom are you relying, that you have rebelled against me?
You are relying on Egypt, that splintered reed of a staff, which enters and punctures the palm of anyone who leans on it. That’s what Pharaoh king of Egypt is like to all who rely on him.
And if you tell me that you are relying on the E TERNAL your God, this is the very one whose shrines and altars Hezekiah did away with, telling Judah and Jerusalem, ‘You must worship only at this altar!’
Come now, make this wager with my master, the king of Assyria: I’ll give you two thousand horses, if you can produce riders to mount them.
So how could you refuse anything, even to the deputy of one of my master’s lesser servants, relying on Egypt for chariots and riders?
And do you think I have marched against this land to destroy it without G OD? It was G OD who told me: Go up against that land and destroy it.”
Eliakim, Shebna, and Joah replied to the Rabshakeh, “Please, speak to your servants in Aramaic, since we understand it; do not speak to us in Judean in the hearing of the people on the wall.”
But the Rabshakeh replied, “Was it to your master and to you that my master sent me to speak those words? It was precisely to the men who are sitting on the wall—who will have to eat their dung and drink their urine with you.”
And the Rabshakeh stood and called out in a loud voice in Judean: “Hear the words of the Great King, the king of Assyria! Thus said the king: Don’t let Hezekiah deceive you, for he will not be able to save you.
Don’t let Hezekiah make you rely on G OD, saying, ‘G OD will surely save us; this city will not fall into the hands of Assyria!’
Don’t listen to Hezekiah. For thus said the king of Assyria: Make your peace with me and come out to me, d to me I.e., to my representative the Rabshakeh. so that you may all eat from your vines and your fig trees and drink water from your cisterns,
until I come and take you away to a land like your own, a land of bread and wine, of grain [fields] and vineyards.
Beware of letting Hezekiah mislead you by saying, ‘G OD will save us.’
Did any of the gods of the other nations save their land from the king of Assyria?
Where were the gods of Hamath and Arpad? Where were the gods of Sepharvaim? And did they e they I.e., the gods of Samaria. save Samaria from me?
Which among all the gods of those countries saved their countries from me, that G OD should save Jerusalem from me?”
But they were silent and did not answer him with a single word; for the king’s order was: “Do not answer him.”
And so Eliakim son of Hilkiah who was in charge of the palace, Shebna the scribe, and Joah son of Asaph the recorder came to Hezekiah with their clothes rent, and they reported to him what the Rabshakeh had said.

Chapter 37

When King Hezekiah heard this, he rent his clothes and covered himself with sackcloth and went into the House of G OD.
He also sent Eliakim, who was in charge of the palace, Shebna, the scribe, and the senior priests, covered with sackcloth, to the prophet Isaiah son of Amoz.
They said to him, “Thus said Hezekiah: This day is a day of distress, of chastisement, and of disgrace. The babes have reached the birthstool, but the strength to give birth is lacking. a The babes have reached the birthstool, but the strength to give birth is lacking I.e., the situation is desperate, and we are at a loss.

Perhaps the E TERNAL your God will take note of the words of the Rabshakeh, whom his master the king of Assyria has sent to blaspheme the living God, and will mete out judgment for the words that the E TERNAL your God has heard—if you will offer up prayer for the surviving remnant.”
When King Hezekiah’s ministers came to Isaiah,
Isaiah said to them, “Tell your master as follows: Thus said G OD : Do not be frightened by the words of blasphemy against Me that you have heard from the minions of the king of Assyria.
I will delude b delude Lit. “put a spirit in.” him: He will hear a rumor and return to his land, and I will make him fall by the sword in his land.”
The Rabshakeh, meanwhile, heard that [the king] had left Lachish; he turned back and found the king of Assyria attacking Libnah.
But [the king of Assyria] learned that King Tirhakah of Cush had come out to fight him; and when he heard it, he sent messengers to Hezekiah, saying,
“Tell this to King Hezekiah of Judah: Do not let your God, on whom you are relying, mislead you into thinking that Jerusalem will not be delivered into the hands of the king of Assyria.
You yourself have heard what the kings of Assyria have done to all the lands, how they have annihilated them; and can you escape?
Were the nations that my predecessors c predecessors Lit. “fathers.” destroyed—Gozan, Haran, Rezeph, and the Bethedenites in Telassar—saved by their gods?
Where is the king of Hamath? and the king of Arpad? and the kings of Lair, Sepharvaim, Hena, and Ivvah?”
Hezekiah received the letter from the messengers and read it. Hezekiah then went up to the House of G OD and spread it out before G OD.
And Hezekiah prayed to G OD :
“O G OD of Hosts—God of Israel—Enthroned on the Cherubim! You alone are God of all the kingdoms of the earth. You made the heavens and the earth.
O E TERNAL One, incline Your ear and hear, open Your eye and see. Hear all the words that Sennacherib has sent to blaspheme the living God!
True, O E TERNAL One, the kings of Assyria have annihilated all the nations d nations So 2 Kings 19.17, and 13 mss. here; most mss. and editions read “lands.” and their lands
and have committed their gods to the flames and have destroyed them; for they are not gods, but the handiwork of mere mortals, wood and stone.
But now, O E TERNAL One our God, deliver us from his hands, and let all the kingdoms of the earth know that You, O E TERNAL One, alone [are God].” e [are God] Supplied from 2 Kings 19.19.
Then Isaiah son of Amoz sent this message to Hezekiah: “Thus said G OD, the God of Israel, to whom you have prayed, concerning King Sennacherib of Assyria—
this is the word that G OD has spoken concerning him: Fair Maiden Zion despises you, She mocks at you; Fair Jerusalem shakes Her head at you.
Whom have you blasphemed and reviled? Against whom made loud your voice And haughtily raised your eyes? Against the Holy One of Israel!
Through your servants you have blasphemed the Sovereign. Because you thought, ‘Thanks to my vast chariotry, It is I who have climbed the highest mountains, To the remotest parts of the Lebanon, And have cut down its loftiest cedars, Its choicest cypresses, And have reached its highest peak, Its densest forest. f Its densest forest Lit. “Its farmland forest”; exact meaning of Heb. uncertain.
It is I who have drawn g drawn Or “dug”; meaning of Heb. uncertain. And drunk water. I have dried up with the soles of my feet All the streams of Egypt.’

Have you not heard? Of old I planned that very thing, I designed it long ago, And now have fulfilled it. And it has come to pass, Laying fortified towns waste in desolate heaps.
Their inhabitants are helpless, Dismayed and shamed. They were but grass of the field And green herbage, Grass of the roofs that is blasted Before the east wind. h that is blasted / Before the east wind So ms. 1QIsᵃ; cf. 2 Kings 19.26. The usual reading in our passage means, literally, "and a field [?] before standing grain."
I know your stayings And your goings and comings, And how you have raged against Me,
Because you have raged against Me, And your tumult has reached My ears, I will place My hook in your nose And My bit between your jaws; And I will make you go back by the road By which you came.
"And this is the sign for you: i you I.e., Hezekiah. This year you eat what grows of itself, and the next year what springs from that, and in the third year sow and reap and plant vineyards and eat their fruit.
And the survivors of the House of Judah that have escaped shall renew its trunk below and produce boughs above.
For a remnant shall come forth from Jerusalem, Survivors from Mount Zion. The zeal of G OD of Hosts Shall bring this to pass.
"Assuredly, thus said G OD concerning the king of Assyria: He shall not enter this city; He shall not shoot an arrow at it, Or advance upon it with a shield, Or pile up a siege mound against it.
He shall go back By the way he came, He shall not enter this city — declares G OD ;
I will protect and save this city for My sake And for the sake of My servant David."
[That night] j [That night] Supplied from 2 Kings 19.35. an angel of G OD went out and struck down one hundred and eighty-five thousand in the Assyrian camp, and the following morning they were all dead corpses.
So King Sennacherib of Assyria broke camp and retreated, and stayed in Nineveh.
While he was worshiping in the temple of his god Nisroch, he was struck down with the sword by his sons Adrammelech and Sarezer. They fled to the land of Ararat, and his son Esarhaddon succeeded him as king.

Chapter 38

In those days Hezekiah fell dangerously ill. The prophet Isaiah son of Amoz came and said to him, "Thus said G OD : Set your affairs in order, for you are going to die; you will not get well."
Thereupon Hezekiah turned his face to the wall and prayed to G OD.
"Please, O E TERNAL One," he said, "remember how I have walked before You sincerely and wholeheartedly, and have done what is pleasing to You." And Hezekiah wept profusely.
Then the word of G OD came to Isaiah:
"Go and tell Hezekiah: Thus said G OD, the God of your forefather David: I have heard your prayer, I have seen your tears. I hereby add fifteen years to your life.
I will also rescue you and this city from the hands of the king of Assyria. I will protect this city.
And this is the sign for you from G OD that G OD will do the thing that was promised:
I am going to make the shadow on the steps, which has descended on the dial a dial Heb. "steps." A model of a dial with steps has been discovered in Egypt. of Ahaz because of the sun, recede ten steps." And the sun[’s shadow] receded ten steps, the same steps as it had descended.
A poem by King Hezekiah of Judah when he recovered from the illness he had suffered:

b Meaning of verse uncertain in part. I had thought: I must depart in the middle of my days; I have been consigned to the gates of Sheol For the rest of my years.
I thought, I shall never see Yah, c see Yah I.e., visit God’s temple. On “Yah,” see note at 12.2. Yah in the land of the living, Or ever behold humans again Among those who inhabit the earth. d earth Or “underworld”; cf. Rashi.
My dwelling is pulled up and removed from me Like a tent of shepherds; My life is rolled up like a web And cut from the thrum. Only from daybreak to nightfall Was I kept whole,
Then it was as though a lion Were breaking all my bones; I cried out until morning. (Only from daybreak to nightfall Was I kept whole.) e Only from daybreak … all my bones … Was I kept whole Meaning of Heb. uncertain.
I piped like a swift or a swallow, I moaned like a dove, As my eyes, all worn, looked to heaven: “My Sovereign, I am in straits; Be my surety!”
What can I say? It had been promised me, f It had been promised Meaning of Heb. uncertain. By the One who has wrought it. All my sleep had fled Because of the bitterness of my soul.
My Sovereign, for all that and despite it My life-breath is revived; g All my sleep … revived Meaning of Heb. uncertain. You have restored me to health and revived me.
Truly, it was for my own good That I had such great bitterness: You saved my life From the pit of destruction, For You have cast behind Your back All my offenses.
For it is not Sheol that praises You, Not [the Land of] Death that extols You; Nor do they who descend into the Pit Hope for Your grace.
The living, only the living Can give thanks to You As I do this day; Fathers h Fathers Heb. singular. relate to children Your acts of grace:
“[It has pleased] G OD to deliver us, i deliver us Meaning of Heb. uncertain. That is why we offer up music j music Neginothai is a poetic form of neginoth. All the days of our lives At the House of G OD.”
When Isaiah said, “Let them take a cake of figs and apply it to the rash, and he will recover,”
Hezekiah asked, “What will be the sign that I shall go up to the House of G OD?”

Chapter 39

At that time, Merodach-baladan son of Baladan, the king of Babylon, sent [envoys with] a letter and a gift to Hezekiah, for he had heard about his illness and recovery.
Hezekiah was pleased by their coming, and he showed them his treasure house—the silver, the gold, the spices, and the fragrant oil—and all his armory, and everything that was to be found in his storehouses. There was nothing in his palace or in all his realm that Hezekiah did not show them.
Then the prophet Isaiah came to King Hezekiah. “What,” he demanded of him, “did those men say to you? Where have they come to you from?” “They have come to me,” replied Hezekiah, “from a far country, from Babylon.”
Next he asked, “What have they seen in your palace?” And Hezekiah replied, “They have seen everything there is in my palace. There was nothing in my storehouses that I did not show them.”
Then Isaiah said to Hezekiah, “Hear the word of G OD of Hosts:
A time is coming when everything in your palace, which your ancestors have stored up to this day, will be carried off to Babylon; nothing will be left behind, said G OD.
And some of your sons, your own issue, whom you will have fathered, will be taken to serve as eunuchs in the palace of the king of Babylon.”

Hezekiah declared to Isaiah, “The word of G OD that you have spoken is good.” For he thought, “It means that safety is assured for a safety is assured for Lit. “there shall be safety and faithfulness in.” my time.”

Chapter 40

Comfort, oh comfort My people, Says your God.
Speak tenderly to Jerusalem, And declare to her That her term of service is over, That her iniquity is expiated; For she has received at G OD ’s hand Double for all her sins.
A voice rings out: “Clear in the desert A road for G OD! Level in the wilderness A highway for our God!
Let every valley be raised, Every hill and mount made low. Let the rugged ground become level And the ridges become a plain.
The Presence of G OD shall appear, And all flesh, as one, shall behold— For G OD a G OD Heb. “the mouth of G OD.” has spoken.”
A voice rings out: “Proclaim!” Another asks, b Another asks 1QIsᵃ and Septuagint read “And I asked.” “What shall I proclaim?” “All flesh is grass, All its goodness like flowers of the field:
Grass withers, flowers fade When G OD ’s breath blows on them. Indeed, people are but grass:
Grass withers, flowers fade— But the word of our God is always fulfilled!”
Ascend a lofty mountain, O herald of joy to Zion; Raise your voice with power, O herald of joy to Jerusalem— Raise it, have no fear; Announce to the cities of Judah: Behold your God!
Behold, my Sovereign G OD comes in might— Whose arm wins triumph; See, [God] has brought along the reward, The recompense c the reward, / The recompense To present to the cities of Judah; cf. Jer. 31.14, 16. is in view.
Like a shepherd who pastures the flock, [God] gathers up the lambs And carries them in the divine bosom, While gently driving the mother sheep.
Who measured the waters with a hand’s hollow, And gauged the skies with a span, And meted earth’s dust with a measure, d measure Heb. shalish “third,” probably a third of an ephah. And weighed the mountains with a scale And the hills with a balance?
Who has plumbed the mind of G OD? Can anyone disclose God’s plan?
Whom did [God] consult, and who bestowed understanding, Providing guidance in the way of right? Who guided [God] in knowledge And made known the path of wisdom?
The nations are but a drop in a bucket, Reckoned as dust on a balance; The very coastlands are lifted like motes.
Lebanon is not fuel enough, Nor its beasts enough for sacrifice.
All nations are as naught in God’s sight, Who accounts them as less than nothing.
To whom, then, can you liken God, With what form can you make comparison?
The idol? A woodworker shaped it, And a smith overlaid it with gold, Forging links of silver. e Forging links of silver Meaning of Heb. uncertain.
As a gift, someone chooses the mulberry f mulberry Heb. mesukkan ; according to a Jewish tradition, preserved by Jerome, a kind of wood; a similar word denotes a kind of wood in Akkadian. — A wood that does not rot— Then seeks a skillful woodworker To make a firm idol, That will not topple.
Do you not know? Have you not heard? Have you not been told From the very first? Have you not discerned How the earth was founded? g How the earth was founded Meaning of Heb. uncertain.
It is [God] who is enthroned above the vault of the earth, So that its inhabitants seem as grasshoppers; Who spread out the skies like gauze, Stretched them out like a tent to dwell in—

Bringing potentates to naught, Making rulers of the earth as nothing.
Hardly are they planted, Hardly are they sown, Hardly has their stem
Taken root in earth, When [God] blows upon them and they dry up, And the
storm bears them off like straw.
To whom, then, can you liken Me, To whom can I be compared? —says the
Holy One.
Lift high your eyes and see: Who created these? The One who sends out
their host by count, Who calls them each by name: Given such great might
and vast power, Not a single one fails to appear.
Why do you say, O Jacob, Why declare, O Israel, "My way is hid from G OD,
My cause is ignored by my God"?
Do you not know? Have you not heard? The E TERNAL is God from of old,
Creator of the earth from end to end, Who never grows faint or weary,
Whose wisdom cannot be fathomed—
Who gives strength to the weary, Fresh vigor to the spent.
Youths may grow faint and weary, And young men stumble and fall;
But they who trust in G OD shall renew their strength As eagles grow new
plumes: h As eagles grow new plumes Alluding to a popular belief that
eagles regain their youth when they molt; cf. Ps. 103.5. They shall run
and not grow weary, They shall march and not grow faint.

Chapter 41

Stand silent before Me, coastlands, And let nations renew their strength.
a renew their strength Connection of Heb. uncertain. Let them approach to
state their case; Let us come forward together for argument.
Who has roused a victor b victor Lit. "victory." from the East, Summoned
him to God's service? Has delivered up nations to him, And trodden
sovereigns down? Has rendered their c their Heb. "his." swords like dust,
Their d their Heb. "his." bows like wind-blown straw?
He pursues them, he goes on unscathed; No shackle e shackle 'rḥ has this
meaning in Old Aramaic. is placed on his feet.
Who has wrought and achieved this? The One who announced the generations
from the start— I, G OD, who was first And will be with the last as well.
The coastlands look on in fear, The ends of earth tremble. The craftsmen
f The craftsmen Heb. "They." draw near and come;
Each one helps the other, Saying to his fellow, "Take courage!"
The woodworker encourages the smith; He who flattens with the hammer
[Encourages] him who pounds the anvil. He says of the riveting, "It is
good!" And he fixes it with nails, That it may not topple.
But you, Israel, My servant, Jacob, whom I have chosen, Seed of Abraham
My friend—
You whom I drew from the ends of the earth And called from its far
corners, To whom I said: You are My servant; I chose you, I have not
rejected you—
Fear not, for I am with you, Be not frightened, for I am your God; I
strengthen you and I help you, I uphold you with My victorious right
hand.
Shamed and chagrined shall be All who contend with you; They who strive
with you Shall become as naught and shall perish.
You may seek, but shall not find Those who struggle with you; Less than
nothing shall be The men who battle against you.
For I the E TERNAL One am your God, Who grasped your right hand, Who say
to you: Have no fear; I will be your help.
Fear not, O worm Jacob, O men of g men of Emendation yields "maggot."
Israel: I will help you —declares G OD — I your Redeemer, the Holy One of
Israel.
I will make of you a threshing board, A new thresher, with many spikes;
You shall thresh mountains to dust, And make hills like chaff.

You shall winnow them And the wind shall carry them off; The whirlwind shall scatter them. But you shall rejoice in G OD, And glory in the Holy One of Israel.
The poor and the needy Seek water, h Seek water On the homeward march through the desert. and there is none; Their tongue is parched with thirst. I G OD will respond to them. I, the God of Israel, will not forsake them.
I will open up streams on the bare hills And fountains amid the valleys; I will turn the desert into ponds, The arid land into springs of water.
I will plant cedars in the wilderness, Acacias and myrtles and oleasters; I will set cypresses in the desert, Box trees and elms as well—
That all may see and know, Consider and comprehend That G OD ’s hand has done this, That the Holy One of Israel has wrought it.
Submit your case, says G OD ; Offer your pleas, says the King i King I.e., the One who settles disputes between subjects. of Jacob.
Let them approach j approach Taking yaggishu intransitively; cf. hiqriv in Exod. 14.10. and tell us what will happen. Tell us what has occurred, k occurred I.e., former prophecies by your gods that have been fulfilled. And we will take note of it; Or announce to us what will occur, That we may know the outcome.
Foretell what is yet to happen, That we may know that you are gods! Do anything, good or bad, That we may be awed and see. l see Change of vocalization yields “fear”; cf. v. 10.
Why, you are less than nothing, Your effect is less than nullity; One who chooses you is an abomination.
I have roused him from the north, and he has come, From the sunrise, one who invokes My name; And he has trampled rulers like mud, Like a potter treading clay.
Who foretold this from the start, that we may note it; From aforetime, that we might say, “You are m You are Heb. “He is.” right”? Not one foretold, not one announced; No one has heard your utterance!
The things once predicted to Zion— Behold, here they are! n The things … here they are Meaning of Heb. uncertain. And again I send a herald to Jerusalem.
But I look and there is no one; o there is no one Participating in the proposed legal contest; see v. 21. Not one of them can predict Or can respond when I question them.
See, they are all nothingness, Their works are nullity, Their statues are naught and nil.

Chapter 42

This is My servant, whom I uphold, My chosen one, in whom I delight. I have put My spirit upon him, He shall teach the true way to the nations.
He shall not cry out or shout aloud, Or make his voice heard in the streets.
He shall not break even a bruised reed, Or snuff out even a dim wick. a He shall not break even a bruised reed, / Or snuff out even a dim wick Or “A bruised reed, he shall not be broken; / A dim wick, he shall not be snuffed out.” He shall bring forth the true way.
He shall not grow dim or be bruised Till he has established the true way on earth; And the coastlands shall await his teaching.
Thus said the E TERNAL God, Who created the heavens and stretched them out, Who spread out the earth and what it brings forth, Who gave breath to the people upon it And life to those who walk thereon:
I G OD, in My grace, have summoned you, And I have grasped you by the hand. I created you, and appointed you A covenant people, b covenant people Lit. “covenants of a people”; meaning of Heb. uncertain. a light of nations c a light of nations See 49.6 and note. —

Opening eyes deprived of light, d Opening eyes deprived of light An idiom meaning “freeing the imprisoned”; cf. 61.1. Rescuing prisoners from confinement, From the dungeon those who sit in darkness.
I am G OD, that is My name; I will not yield My glory to another, Nor My renown to idols.
See, the things once predicted have come, And now I foretell new things, Announce to you ere they sprout up.
Sing to G OD a new song, Praise from the ends of the earth— You who sail the sea and you creatures in it, You coastlands e You who sail the sea and you creatures in it, / You coastlands Emendation yields “Let the sea roar and its creatures, / The coastlands…” Cf. Ps. 98.7. and their inhabitants!
Let the desert and its towns cry aloud, The villages where Kedar dwells; Let Sela’s inhabitants shout, Call out from the peaks of the mountains.
Let them do honor to G OD, And tell God’s glory in the coastlands.
G OD goes forth like a warrior, Whipping up rage like a fighter— Yelling, roaring aloud, Then charging upon the enemy.
“I have kept silent far too long, f far too long Lit. “from of old.” Kept still and restrained Myself; Now I will scream like a woman in labor, I will pant and I will gasp.
Hills and heights will I scorch, Cause all their green to wither; I will turn rivers into isles, g isles Emendation yields “desert.” And dry the marshes up.
I will lead the blind By a road they did not know, And I will make them walk By paths they never knew. I will turn darkness before them to light, Rough places into level ground. These are the promises— I will keep them without fail.
Driven back and utterly shamed Shall be those who trust in an image, Those who say to idols, ‘You are our gods!’”
Listen, you who are deaf; You blind ones, look up and see!
Who is so blind as My servant, So deaf as the messenger I send? Who is so blind as the chosen h chosen Meaning of Heb. uncertain. one, So blind as G OD ’s servant?
Seeing many things, he gives i he gives Heb. “you give.” no heed; With ears open, he hears nothing.
j Meaning of verse uncertain; cf. 43.9–12. G OD desires his vindication, That he may magnify and glorify the Teaching.
Yet it is a people plundered and despoiled: All of them are trapped in holes, Imprisoned in dungeons. They are given over to plunder, with none to rescue them; To despoilment, with none to say “Give back!”
If only you would listen to this, Attend and give heed from now on!
Who was it gave Jacob over to despoilment And Israel to plunderers? Surely, G OD —against whom they k they Heb. “we.” sinned, In whose ways they would not walk, And whose Teaching they would not obey—
Who poured out wrath, Anger, and the fury of war upon them. It blazed upon them all about, but they heeded not; It burned among them, but they gave it no thought.

Chapter 43

But now thus said G OD — Who created you, O Jacob, Who formed you, O Israel: Fear not, for I will redeem you; I have singled you out by name, You are Mine.
When you pass through water, I will be with you; Through streams, They shall not overwhelm you. When you walk through fire, You shall not be scorched; Through flame, It shall not burn you.
For I the E TERNAL am your God, The Holy One of Israel, your Savior. I give Egypt as a ransom for you, Cush and Saba in exchange for you.
Because you are precious to Me, And honored, and I love you, I give people in exchange for you And nations in your stead.

Fear not, for I am with you: I will bring your folk from the East, Will gather you out of the West;
I will say to the North, “Give back!” And to the South, “Do not withhold! Bring My sons from afar, And My daughters from the end of the earth—
All who are linked to My name, Whom I have created, Formed, and made for My glory—
Setting free that people, Blind though it has eyes And deaf though it has ears.”
All the nations assemble as one, The peoples gather. Who among them declared this, Foretold to us the things that have happened? Let them produce their witnesses and be vindicated, That people, hearing them, may say, “It is true!” a It is true That the other nations’ gods are real.
My witnesses are you —declares G OD — My servant, whom I have chosen. To the end that you b you Emendation yields “they.” may take thought, And believe in Me, And understand that I am the One: Before Me no god was formed, And after Me none shall exist—
None but me, G OD ; Beside Me, none can grant triumph.
I alone foretold the triumph And I brought it to pass; I announced it, And no strange god was among you. So you are My witnesses —declares G OD — And I am God.
Ever since day was, I am the One; None can deliver from My hand. When I act, who can reverse it?
Thus said G OD, Your Redeemer, the Holy One of Israel: For your sake I send to Babylon; I will bring down all [her] bars, And the Chaldeans shall raise their voice in lamentation. c I send to Babylon … in lamentation Meaning of Heb. uncertain.
I am your Holy One, G OD, Your Sovereign, the Creator of Israel.
Thus said G OD, Who made a road through the sea And a path through mighty waters,
Who destroyed d destroyed Understanding hoṣi’, here, as equivalent to Aramaic sheṣi. chariots and horses, And all the mighty host— They lay down to rise no more, They were extinguished, quenched like a wick:
Do not recall what happened of old, Or ponder what happened of yore!
I am about to do something new; Even now it shall come to pass, Suddenly you shall perceive it: I will make a road through the wilderness And rivers e rivers 1QIsᵃ reads “paths”; cf. v. 16. in the desert.
The wild beasts shall honor Me, Jackals and ostriches, For I provide water in the wilderness, Rivers in the desert, To give drink to My chosen people,
The people I formed for Myself That they might declare My praise.
But you have not worshiped Me, O Jacob, That you should be weary of Me, O Israel.
You have not brought Me your sheep for burnt offerings, Nor honored Me with your sacrifices. I have not burdened you with grain offerings, Nor wearied you about frankincense.
You have not bought Me fragrant reed with money, Nor sated Me with the fat of your sacrifices. Instead, you have burdened Me with your sins, You have wearied Me with your iniquities.
It is I, I who—for My own sake f for My own sake I.e., in order to put an end to the profanation of My holy name; cf. 48.9–11. — Wipe your transgressions away And remember your sins no more.
Help me remember! Let us join in argument, Tell your version, That you may be vindicated.
Your earliest ancestor sinned, And your spokesmen transgressed against Me.
So I profaned the holy princes; g the holy princes Emendation yields “My holy name”; see preceding note. I abandoned Jacob to proscription h proscription Emendation yields “insult.” And Israel to mockery.

Chapter 44

But hear, now, O Jacob My servant, Israel whom I have chosen!
Thus said G OD, your Maker, Your Creator who has helped you since birth:
Fear not, My servant Jacob, Jeshurun a Jeshurun A poetic name for Israel.
whom I have chosen,
Even as I pour water on thirsty soil, And rain upon dry ground, So will I
pour My spirit on your offspring, My blessing upon your posterity.
And they shall sprout like b like Lit. "in among." grass, Like willows by
watercourses.
One shall say, "I am G OD 's," Another shall use the name of "Jacob,"
Another shall mark his arm "of G OD " c of G OD It was customary to mark
a slave with the owner's name. And adopt the name of "Israel."
Thus said G OD, the Sovereign of Israel, Their Redeemer, G OD of Hosts: I
am the first and I am the last, And there is no god but Me.
d Meaning of verse uncertain. Who like Me can announce, Can foretell it—
and match Me thereby? Even as I told the future to an ancient people, So
let anyone foretell coming events to them.
Do not be frightened, do not be shaken! Have I not from of old predicted
to you? I foretold, and you are My witnesses. Is there any god, then, but
Me? "There is no other rock; I know none!"
The makers of idols All work to no purpose; And the things they treasure
Can do no good, As they themselves can testify. They neither look nor
think, And so they shall be shamed.
Who would fashion a god Or cast a statue That can do no good?
Lo, all its adherents shall be shamed; They are craftsmen, are merely
human. Let them all assemble and stand up! They shall be cowed, and they
shall be shamed.
e The meaning of parts of this verse and the next is uncertain. The
craftsman in iron, with his tools, Works it f it I.e., the image he is
making. over charcoal And fashions it by hammering, Working with the
strength of his arm. Should he go hungry, his strength would ebb; Should
he drink no water, he would grow faint.
The craftsman in wood measures with a line And marks out a shape with a
stylus; He forms it with scraping tools, Marking it out with a compass.
He gives it the form of a person— Human beauty, to dwell in a shrine.
For his use he cuts down cedars; He chooses plane trees and oaks. He sets
aside trees of the forest; Or plants firs, and the rain makes them grow.
All this serves a mortal for fuel: He takes some to warm himself, And he
builds a fire and bakes bread. He also makes a god of it and worships it,
Fashions an idol and bows down to it!
Part of it he burns in a fire: On that part he roasts meat, He eats the
roast g he roasts meat, / He eats the roast Heb. verbs transposed for
clarity. and is sated; He also warms himself and cries, "Ah, I am warm! I
can feel h feel Lit. "see." the heat!"
Of the rest he makes a god—his own carving! He bows down to it, worships
it; He prays to it and cries, "Save me, for you are my god!"
They have no wit or judgment: Their eyes are besmeared, and they see not;
Their minds, and they cannot think.
They do not give thought, They lack the wit and judgment to say: "Part of
it I burned in a fire; I also baked bread on the coals, I roasted meat
and ate it— Should I make the rest an abhorrence? Should I bow to a block
of wood?"
He pursues i pursues Lit. "shepherds." ashes! A deluded mind has led him
astray, And he cannot save himself; He never says to himself, "The thing
in my hand is a fraud!"
Remember these things, O Jacob For you, O Israel, are My servant: I
fashioned you, you are My servant— O Israel, never forget Me. j Me
Emendation yields "them," these things.
I wipe away your sins like a cloud, Your transgressions like mist— Come
back to Me, for I redeem you.

Shout, O heavens, for G OD has acted; Shout aloud, O depths of the earth! Shout for joy, O mountains, O forests with all your trees! For G OD has redeemed Jacob, Has gained glory through Israel.
Thus said G OD, your Redeemer, Who formed you in the womb: It is I, G OD, who made everything, Who alone stretched out the heavens And unaided k unaided Lit. "with none beside me," or (following many Heb. mss., kethib, and ancient versions) "who was with me?" spread out the earth;
Who annul the omens of diviners, And make fools of the augurs; Who turn sages back And make nonsense of their knowledge;
But confirm the word of My l My Heb. 3rd person. servant And fulfill the prediction of My m My See previous note. messengers. It is I who say of Jerusalem, "It shall be inhabited," And of the towns of Judah, "They shall be rebuilt; And I will restore their ruined places."
[I,] who said to the deep, "Be dry; I will dry up your floods,"
Am the same who says of Cyrus, "He is My shepherd; n shepherd I.e., the king whom I have designated. He shall fulfill all My purposes! He shall say of Jerusalem, 'She shall be rebuilt,' And to the temple: 'You shall be founded again.'"

Chapter 45

Thus said G OD to Cyrus, the anointed one— Having a Having Heb. "I have." grasped his right hand, b grasped his…hand Cf. note at 8.11. Treading down nations before him, Ungirding the loins of kings, c Ungirding the loins of kings I.e., I made them helpless; one who wished to move freely belted his garment around the waist; cf. "engird," v. 5. Opening doors before him And letting no gate stay shut:
I will march before you And level the hills that loom up; d the hills that loom up Meaning of Heb. uncertain. I will shatter doors of bronze And cut down iron bars.
I will give you treasures concealed in the dark And secret hoards— So that you may know that it is I the E TERNAL One, The God of Israel, who call you by name.
For the sake of My servant Jacob, Israel My chosen one, I call you by name, I hail you by title, though you have not known Me.
I am G OD and there is none else; Beside Me, there is no god. I engird you, though you have not known Me,
So that they may know, from east to west, That there is none but Me. I am G OD and there is none else,
I form light and create darkness, I make weal and create woe— I G OD do all these things.
Pour down, O skies, from above! Let the heavens rain down victory! Let the earth open up and triumph sprout, Yes, let vindication spring up: I G OD have created it.
Shame on anyone who argues with their Maker, Though naught but a potsherd of earth! Shall the clay say to the potter, "What are you doing? Your work has no handles"? e Your work has no handles Emendation yields "To its maker, 'You have no hands'?"
Shame on anyone who asks a father, "What are you begetting?" Or a woman, "What are you bearing?"
Thus said G OD, Israel's Holy One and Maker: Will you question Me f Will you question Me Heb. imperative. on the destiny of My children, Will you instruct Me about the work of My hands?
It was I who made the earth And created humankind upon it; My own hands stretched out the heavens, And I marshaled all their host.
It was I who roused him g him I.e., Cyrus. for victory And who level all roads for him. He shall rebuild My city And let My exiled people go Without price and without payment —said G OD of Hosts.
Thus said G OD : Egypt's wealth and Cush's gains And Sabaites, long of limb, h long of limb Emendation yields "bearing tribute." For "tribute"

cf. Ezra 4.20; 6.8; Neh. 5.4. Shall pass over to you and be yours, Pass over and follow you in fetters, Bow low to you And reverently address you: “Only among you is God, There is no other god at all!
You are indeed a God who hides in concealment, O God of Israel, who brings victory!
Those who fabricate idols— All are shamed and disgraced; They slink away in disgrace together.
But Israel has won through G OD Triumph everlasting. You shall not be shamed or disgraced In all the ages to come!”
For thus said G OD, The Creator of heaven who alone is God, Who formed the earth and made it, Who alone established it— Who did not create it a waste, But formed it for habitation: I am G OD, and there is none else.
I did not speak in secret, At a site in a land of darkness; I did not say to the stock of Jacob, “Seek Me out in a wasteland”— I G OD, who foretell reliably, Who announce what is true.
Come, gather together, Draw nigh, you remnants of the nations! No foreknowledge had they who carry their wooden images And pray to a god who cannot give success.
Speak up, compare testimony— Let them even take counsel together! Who announced this aforetime, Foretold it of old? Was it not I the E TERNAL One? Then there is no god beside Me, No God exists beside Me Who foretells truly and grants success.
Turn to Me and gain success, All the ends of earth! For I am God, and there is none else.
By Myself have I sworn, From My mouth has issued truth, A word that shall not turn back: To Me every knee shall bend, Every tongue swear loyalty.
They shall say: “Only through G OD Can I find victory and might. i They shall say: “Only through G OD / Can I find victory and might…” Emendation yields “Only in G OD / Are there victory and might for mortals.” When people trust in j trust in Lit. “come to”; for this idiom cf. Ps. 65.3; Job 6.20. [God], All their adversaries are put to shame.
It is through G OD that all the offspring of Israel Have vindication and glory.”

Chapter 46

Bel a Bel A Babylonian deity. is bowed, Nebo b Nebo Another Babylonian deity. is cowering, Their images are a burden for beasts and cattle; The things you c you Emendation yields “they.” would carry [in procession] Are now piled as a burden On tired [beasts].
They cowered, they bowed as well, They could not rescue the burden, d burden Emendation yields “him who carried [them]”; cf. Targum. And they themselves went into captivity.
Listen to Me, O House of Jacob, All that are left of the House of Israel, Who have been carried since birth, Supported since leaving the womb:
Till you grow old, I will still be the same; When you turn gray, it is I who will carry; I was the Maker, and I will be the Bearer; And I will carry and rescue [you].
To whom can you compare Me Or declare Me similar? To whom can you liken Me, So that we seem comparable?
Those who squander gold from the purse And weigh out silver on the balance, e balance Lit. “beam [of the balance].” They hire a metal worker to make it into a god, To which they bow down and prostrate themselves.
They must carry it on their backs and transport it; When they put it down, it stands, It does not budge from its place. If they cry out to it, it does not answer; It cannot save them from their distress.
Keep this in mind, and stand firm! f stand firm Meaning of Heb. uncertain. Take this to heart, you sinners!
Bear in mind what happened of old; For I am God, and there is none else, I am divine, and there is none like Me.

I foretell the end from the beginning, And from the start, things that had not occurred. I say: My plan shall be fulfilled; I will do all I have purposed.
I summoned that swooping bird from the East; g that swooping bird from the East I.e., Cyrus; cf. 41.2–3; 44.28–45.1. From a distant land, the man for My purpose. I have spoken, so I will bring it to pass; I have designed it, so I will complete it.
Listen to Me, you stubborn of heart, h stubborn of heart Septuagint reads, "who have lost heart." Who are far from victory:
I am bringing My victory close; It shall not be far, And My triumph shall not be delayed. I will grant triumph in Zion To Israel, in whom I glory.

Chapter 47

Get down, sit in the dust, Fair Maiden Babylon; Sit, dethroned, on the ground, O Fair Chaldea; Nevermore shall they call you The tender and dainty one.
Grasp the hand mill and grind meal. Remove your veil, Strip off your train, bare your leg, Wade through the rivers.
Your nakedness shall be uncovered, And your shame shall be exposed. I will take vengeance, And let no one intercede.
Our Redeemer—whose name is G OD of Hosts— Is the Holy One of Israel. a And let no one intercede. / Our Redeemer—whose name is G OD of Hosts— / Is the Holy One of Israel Meaning of Heb. uncertain; emendation yields "And not be appeased, / Says our Redeemer, whose name is G OD of Hosts, / The Holy One of Israel."
Sit silent; retire into darkness, O Fair Chaldea; Nevermore shall they call you Mistress of Kingdoms.
I was angry at My people, I defiled My heritage; I put them into your hands, But you showed them no mercy. Even upon the aged you made Your yoke exceedingly heavy.
You thought, "I shall always be The mistress still." You did not take these things to heart, You gave no thought to the end of it.
And now hear this, O pampered one— Who dwell in security, Who think to yourself, "I am, and there is none but me; I shall not become a widow Or know loss of children"—
These two things shall come upon you, Suddenly, in one day: Loss of children and widowhood Shall come upon you in full measure, Despite your many enchantments And all your countless spells.
You were secure in your wickedness; You thought, "No one can see me." It was your skill and your science That led you astray. And you thought to yourself, "I am, and there is none but me."
Evil is coming upon you That you will not know how to charm away; b charm away Meaning of Heb. uncertain. Emendation yields "bribe." Disaster is falling upon you That you will not be able to appease; Coming upon you suddenly Is ruin of which you know nothing.
Stand up, with your spells and your many enchantments On which you labored since youth! Perhaps you'll be able to profit, Perhaps you will find strength. c will find strength Taking ʻaraṣ as a variant of ʻaṣar ; cf. 2 Chron. 20.37.
You are helpless, despite all your art. Let them stand up and help you now, The scanners d scanners Meaning of Heb. uncertain. of heaven, the star-gazers, Who announce, month by month, Whatever will come upon you.
See, they are become like straw, Fire consumes them; They cannot save themselves From the power of the flame; This is no coal for warming oneself, No fire to sit by!
This is what they have profited you— The traders you dealt with since youth— They have all wandered off on separate paths, There is none to save you.

Chapter 48

Listen to this, O House of Jacob, Who bear the name Israel And have issued from the waters a waters Emendation yields “loins.” of Judah, Who swear by the name of G OD And invoke the God of Israel— Though not in truth and sincerity—
For you b you Heb. “they.” are called after the Holy City c the Holy City Emendation yields “the holy people.” And you d you Heb. “they.” do lean on the God of Israel, Whose name is G OD of Hosts:
Long ago, I foretold things that happened, From My mouth they issued, and I announced them; Suddenly I acted, and they came to pass.
Because I know how stubborn you are (Your neck is like an iron sinew And your forehead bronze),
Therefore I told you long beforehand, Announced things to you ere they happened— That you might not say, “My idol caused them, My carved and molten images ordained them.”
You have heard all this; look, must you not acknowledge it? e heard all this; look, must you not acknowledge it Meaning of Heb. uncertain. As of now, I announce to you new things, Well-guarded secrets you did not know.
Only now are they created, and not of old; Before today f Before today Meaning of Heb. uncertain. you had not heard them; You cannot say, “I knew them already.”
You had never heard, you had never known, Your ears were not opened of old. Though I know that you are treacherous, That you were called a rebel from birth,
For the sake of My name I control My wrath; To My own glory, I am patient g I am patient Meaning of Heb. uncertain. with you, And I will not destroy you.
See, I refine you, but not as silver; I test you in the furnace of affliction.
For My sake, My own sake, do I act— Lest [My name] h [My name] These words are supplied in some ancient versions; cf. v. 9. be dishonored! I will not give My glory to another.
Listen to Me, O Jacob, Israel, whom I have called: I am the One—I am the first, And I am the last as well.
My own hand founded the earth, My right hand spread out the skies. I call unto them, let them stand up.
Assemble, all of you, and listen! Who among you i you Heb. “them.” foretold these things: “He whom G OD loves Shall work the divine will against Babylon, And, with divine might, against Chaldea”? j He whom … Chaldea Meaning of Heb. uncertain.
I, I predicted, and I called him; I have brought him and he shall succeed in his mission.
Draw near to Me and hear this: From the beginning, I did not speak in secret; From the time anything existed, I was there. k there I.e., I foretold it through prophets. “And now the Sovereign G OD has sent me, endowed with divine spirit.” l endowed with divine spirit Lit. “and His spirit.”
Thus said G OD your Redeemer, The Holy One of Israel: I the E TERNAL One am your God, Instructing you for your own benefit. Guiding you in the way you should go.
If only you would heed My commands! Then your prosperity would be like a river, Your triumph like the waves of the sea.
Your offspring would be as many as the sand, Their issue as many as its grains. m grains Meaning of Heb. uncertain. Their name would never be cut off Or obliterated from before Me.
Go forth from Babylon, Flee from Chaldea! Declare this with loud shouting, Announce this, Bring out the word to the ends of the earth! Say: “ G OD has redeemed Jacob—God’s servant!”

They have known no thirst, Though they were led through parched places;
[God] made water flow for them from the rock, Cleaving the rock so that water gushed forth.
There is no safety—said G OD —for the wicked.

Chapter 49

Listen, O coastlands, to me, And give heed, O nations afar:
G OD
appointed me before I was born, Naming me while I was in my mother's womb.
My mouth was made to be like a sharpened blade, While I was hidden in the shadow of a divine hand, So that I was like a polished arrow— Concealed in God's quiver.
And [God] said to me, "You are My servant, Israel in whom I glory."
I thought, "I have labored in vain, I have spent my strength for empty breath." But my case rested with G OD, My recompense was in the hands of my God.
And now G OD has resolved— The One who formed me in the womb to be of service— To bring back Jacob And restore a bring back…restore I.e., both to the land of Israel and to a state of closeness with G OD. Israel. And I have been honored in the sight of G OD, My God has been my strength.
And [God] has said: "It is too little that you should be My servant In that I raise up the tribes of Jacob And restore the survivors of Israel: I will also make you a light b light I.e., the agent of good fortune; cf. 42.1–4; 51.4–5. of nations, That My salvation may reach the ends of the earth."
Thus said G OD, The Redeemer of Israel, his Holy One, To the despised one, To the abhorred nations, c To the despised one, / To the abhorred nations Meaning of Heb. uncertain. Emendation yields "Whose being is despised, / Whose body is detested"; cf. 51.23. To the slave of rulers: Kings shall see and stand up; Nobles, and they shall prostrate themselves— To the honor of G OD, who is faithful, To the Holy One of Israel who chose you.
Thus said G OD : In an hour of favor I answer you, And on a day of salvation I help you— I created you and appointed you a covenant people d a covenant people See the first note at 42.6. — Restoring the land, Allotting anew the desolate holdings,
Saying to the prisoners, "Go free," To those who are in darkness, "Show yourselves." They shall pasture along the roads, On every bare height shall be their pasture.
They shall not hunger or thirst, Hot wind and sun shall not strike them; For the One who loves them will lead them And will guide them to springs of water.
I will make all My mountains a road, And My highways shall be built up.
Look! These are coming from afar, These from the north and the west, And these from the land of Sinim. e Sinim 1QIsᵃ reads "the Syenians"; cf. Ezek. 30.6.
Shout, O heavens, and rejoice, O earth! Break into shouting, O hills! For G OD has comforted this people, And has taken back its afflicted ones in love.
Zion says, " G OD has forsaken me, My Sovereign has forgotten me."
Can a woman forget her baby, Or disown the child of her womb? Though she might forget, I never could forget you.
See, I have engraved you On the palms of My hands, Your walls are ever before Me.
Swiftly your children are coming; Those who ravaged and ruined you shall leave you.

Look up all around you and see: They are all assembled, are come to you!
As I live —declares G OD — You shall don them all like jewels, Deck yourself with them like a bride.
As for your ruins and desolate places And your land laid waste— You shall soon be crowded with settlers, While destroyers stay far from you.
The children you thought you had lost f you thought you had lost Lit. "of your bereavement." Shall yet say in your hearing, "The place is too crowded for me; Make room for me to settle."
And you will say to yourself, "Who bore these for me When I was bereaved and barren, Exiled and disdained g disdained Meaning of Heb. uncertain. — By whom, then, were these reared? I was left all alone— And where have these been?"
Thus said my Sovereign G OD : I will raise My hand to nations And lift up My ensign to peoples; And they shall bring your sons in their bosoms, And carry your daughters on their backs.
Kings shall tend your children, Their queens shall serve you as nurses. They shall bow to you, face to the ground, And lick the dust of your feet. And you shall know that I am G OD — Those who trust in Me shall not be shamed.
Can spoil be taken from a warrior, Or captives retrieved from a victor?
Yet thus said G OD : Captives shall be taken from a warrior And spoil shall be retrieved from a tyrant; For I will contend with your adversaries, And I will deliver your children.
I will make your oppressors eat their own flesh, They shall be drunk with their own blood as with wine. And all humankind shall know That I G OD am your Savior, The Mighty One of Jacob, your Redeemer.

Chapter 50

Thus said G OD : a I.e., the mother (the country) has not been formally divorced, nor the children (the people) sold because of poverty. Therefore there is no obstacle to their restoration. Where is the bill of divorce Of your mother whom I dismissed? And which of My creditors was it To whom I sold you off? You were only sold off for your sins, And your mother dismissed for your crimes.
Why, when I came, was no one there, b no one there As a covenantal partner. Why, when I called, would none respond? Is my arm, then, too short to rescue, Have I not the power to save? With a mere rebuke I dry up the sea, And turn rivers into desert. Their fish stink from lack of water; They lie dead of thirst. c of thirst Change of vocalization yields "on the parched ground"; cf. 44.3.
I clothe the skies in blackness And make their raiment sackcloth.
My Sovereign G OD gave me a skilled tongue, To know how to speak timely words to the weary. d My Sovereign G OD gave me … words to the weary Meaning of Heb. uncertain. Morning by morning, [God] rouses me, Rousing my ear To give heed like disciples.
My Sovereign G OD opened my ears, And I did not disobey, I did not run away.
I offered my back to the floggers, And my cheeks to those who tore out my hair. I did not hide my face From insult and spittle.
But my Sovereign G OD will help me— Therefore I feel no disgrace; Therefore I have set my face like flint, And I know I shall not be shamed.
My Vindicator is at hand— Who dares contend with me? Let us stand up together! e Let us stand up together As opponents in court; cf. Num. 35.12. Who would be my opponent? Let them approach me!
Lo, my Sovereign G OD will help me— Who can get a verdict against me? They shall all wear out like a garment, The moth shall consume them.
Who among you reveres G OD And heeds the voice of the appointed f the appointed Lit. "His"; cf. 49.1, 5. servant?— Though walking in darkness

And having no light, Let them trust in the name of G OD And rely upon his g his I.e., the servant's. God.
But you are all kindlers of fire, Girding on h Girding on Emendation yields "Lighters of." firebrands. Walk by the blaze of your fire, By the brands that you have lit! This has come to you from My hand: You shall lie down in pain. i You shall lie down in pain Meaning of Heb. uncertain.

Chapter 51

Listen to Me, you who pursue justice, You who seek G OD : Look to the rock you were hewn from, To the quarry you were dug from.
Look back to Abraham your father And to Sarah who brought you forth. For he was only one when I called him, But I blessed him and made him many.
Truly G OD has comforted Zion, Comforted all her ruins— Made her wilderness like Eden, Her desert like the Garden of G OD. Gladness and joy shall abide there, Thanksgiving and the sound of music.
Hearken to Me, My people, a My people Several mss. read "O peoples"; cf. next note. And give ear to Me, O My nation, b O My nation Several mss. read "O nations"; cf. end of this verse and v. 5. For teaching shall go forth c teaching shall go forth Through My servant Israel; cf. 42.1–4; 49.6. from Me, My way for the light of peoples. In a moment I will bring it:
The triumph I grant is near, The success I give has gone forth. My arms shall provide for d provide for Lit. "judge." the peoples; The coastlands shall trust in Me, They shall look to My arm.
Raise your eyes to the heavens, And look upon the earth beneath: Though the heavens should melt away like smoke, And the earth wear out like a garment, And its inhabitants die out as well, e as well Emendation yields "like gnats." My victory shall stand forever, My triumph shall remain unbroken.
Listen to Me, you who care for the right, O people who lay My instruction to heart! Fear not mortals' insults, And be not dismayed at their jeers;
For the moth shall eat them up like a garment, The worm f worm Heb. sas, another word for "moth." shall eat them up like wool. But My triumph shall endure forever, My salvation through all the ages.
Awake, awake, clothe yourself with splendor. O arm of the E TERNAL One! Awake as in days of old, As in former ages! It was you that hacked Rahab g Rahab The name of a primeval monster. in pieces, That pierced the Dragon. h Dragon Another primeval monster.
It was you that dried up the Sea, The waters of the great deep; That made the abysses of the Sea A road the redeemed might walk.
So let G OD 's ransomed return, And come with shouting to Zion, Crowned with joy everlasting. Let them attain joy and gladness, While sorrow and sighing flee.
I, I am the One who comforts you! What ails you that you fear Man who must die, Mortals who fare like grass?
You have forgotten G OD your Maker, Who stretched out the skies and made firm the earth! And you live all day in constant dread Because of the rage of an oppressor Who is aiming to cut [you] down. Yet of what account is the rage of an oppressor?
i Meaning of verse uncertain. Emendation yields (cf. Jer. 11.19; Job 14.7–9) "Quickly the tree buds anew; / It does not die though cut down, / And its sap does not fail." Quickly the crouching one is freed; He is not cut down and slain, And he shall not want for food.
For I the E TERNAL your God— Who stirs up the sea into roaring waves, Whose name is G OD of Hosts—
Have put My words in your mouth And sheltered you with My hand; j Have put My words in your mouth / And sheltered you with My hand I.e., I have chosen you to be a prophet-nation; cf. 49.2; 59.21. I, who planted k

planted Emendation yields “stretched out”; cf. Syriac version and v. 13.
the skies and made firm the earth, Have said to Zion: You are My people!
Rouse, rouse yourself! Arise, O Jerusalem, You who from G OD ’s hand Have drunk God’s wrath-filled cup, You who have drained to the dregs The bowl, the cup of reeling!
She has none to guide her Of all the children she bore; None takes her by the hand, Of all the children she reared. l To guide a drunken parent home was a recognized filial duty in ancient Canaan and Egypt.
These two things have befallen you: Wrack and ruin—who can console you? Famine and sword—how shall I m how shall I Several ancient versions render “who can.” comfort you?
Your sons lie in a swoon At the corner of every street— Like an antelope caught in a net— Drunk with the wrath of G OD, With the rebuke of your God.
Therefore, Listen to this, unhappy one, Who are drunk, but not with wine!
Thus said G OD, your Sovereign, Your God who champions this people: Herewith I take from your hand The cup of reeling, n cup of reeling A figure of speech for a dire fate; cf. Jer. 25.15ff. The bowl, the cup of My wrath; You shall never drink it again.
I will put it in the hands of your tormentors, Who have commanded you, “Get down, that we may walk over you”— So that you made your back like the ground, Like a street for passersby.

Chapter 52

Awake, awake, O Zion! Clothe yourself in splendor; Put on your robes of majesty, Jerusalem, holy city! For the uncircumcised and the impure Shall never enter you again.
Arise, shake off the dust, Sit [on your throne], Jerusalem! Loose the bonds from your neck, O captive one, Fair Zion!
For thus said G OD : You were sold for no price, And shall be redeemed without money.
For thus said my Sovereign G OD : Of old, My people went down To Egypt to sojourn there; But Assyria has robbed them, Giving nothing in return. a Whereas the Israelites themselves sought hospitality in Egypt, Assyria (i.e., the Chaldean Empire) has exiled them by force.
What therefore do I gain here? —declares G OD — For My people has been carried off for nothing, Their mockers howl —declares G OD — And constantly, unceasingly, My name is reviled.
Assuredly, My people shall learn My name, Assuredly [they shall learn] on that day That I, the One who promised, Am now at hand.
How welcome on the mountain Are the footsteps of the herald Announcing happiness, Heralding good fortune, Announcing victory, Telling Zion, “Your God reigns!”
Hark! Your lookouts raise their voices, As one they shout for joy; For every eye shall behold
G OD
’s return to Zion.
Raise a shout together, O ruins of Jerusalem! For G OD will comfort this people, Will redeem Jerusalem.
G OD
will bare a holy arm In the sight of all the nations, And the very ends of earth shall see The victory of our God.
Turn, turn away, touch naught impure As you depart from there; Keep pure, as you go forth from there, You who bear the vessels of G OD! b Cf. Ezra 1.7–8; 5.14–15.
For you will not depart in haste, Nor will you leave in flight; For G OD is marching before you, The God of Israel is your rear guard.
“Indeed, My servant shall prosper, Be exalted and raised to great heights.

Just as the many were appalled at him c him Heb. “you.” — So marred was his appearance, unlike that of a person, His form, beyond human semblance—
Just so he shall startle d startle Meaning of Heb. uncertain. many nations. Kings shall be silenced because of him, For they shall see what has not been told them, Shall behold what they never have heard.”

Chapter 53

“Who can believe what we have heard? Upon whom has the arm of G OD a the arm of G OD I.e., the vindication that the arm of G OD effects. been revealed?
For he has grown, by God’s favor, like a tree crown, Like a tree trunk out of arid ground. He had no form or beauty, that we should look at him: No charm, that we should find him pleasing.
He was despised, shunned by others, b shunned by others Meaning of Heb. uncertain. A man of suffering, familiar with disease. As one who hid his face from us, c As one who hid his face from us I.e., as a leper; cf. Lev. 13.45ff. He was despised, we held him of no account.
Yet it was our sickness that he was bearing, Our suffering that he endured. We accounted him plagued, Smitten and afflicted by God;
But he was wounded because of our sins, Crushed because of our iniquities. He bore the chastisement that made us whole, And by his bruises we were healed.
We all went astray like sheep, Each of us going our own way; And G OD visited upon him The guilt of all of us.”
He was maltreated, yet he was submissive, He did not open his mouth; Like a sheep being led to slaughter, Like a ewe, dumb before those who shear her, He did not open his mouth.
By oppressive judgment he was taken away, Who could describe his abode? d Who could describe his abode? Meaning of Heb. uncertain. For he was cut off from the land of the living Through the sin of my people, who deserved the punishment.
And his grave was set among the wicked, And with the rich, in his death e And with the rich, in his death Emendation yields “And his tomb with evildoers.” — Though he had done no injustice And had spoken no falsehood.
But G OD chose to crush him by disease, That, if he made himself an offering for guilt, f by disease, / … for guilt Meaning of Heb. uncertain. He might see offspring g offspring Emendation yields “His arm,” i.e., God’s vindication; cf. v. 1 with note. and have long life, And that through him G OD ’s purpose might prosper.
Out of his anguish he shall see it; h it I.e., the arm of G OD ; see preceding note. He shall enjoy it to the full through his devotion. i devotion For this sense of da‘ath see 11.2, 9. “My righteous servant makes the many righteous, It is their punishment that he bears;
Assuredly, I will give him the many as his portion, He shall receive the multitude as his spoil. For he exposed himself to death And was numbered among the sinners, Whereas he bore the guilt of the many And made intercession for sinners.”

Chapter 54

Shout, O infertile one, You who bore no child! Shout aloud for joy, You who did not travail! For the children of the wife forlorn Shall outnumber those of the espoused —said G OD.
Enlarge the site of your tent, Extend the size of your dwelling, a Extend the size of your dwelling Lit. “Let the cloths of your dwelling extend.” Do not stint! Lengthen the ropes, and drive the pegs firm.

For you shall spread out to the right and the left; Your offspring shall dispossess nations b nations I.e., the foreigners who had occupied regions from which Israelites had been exiled; cf. 2 Kings 17.24. And shall people the desolate towns.
Fear not, you shall not be shamed; Do not cringe, you shall not be disgraced. For you shall forget The reproach of your youth, And remember no more The shame of your widowhood.
For the One who made you—whose name is " G OD of Hosts"— Will espouse you. The Holy One of Israel—who is called "God of all the Earth"— Will redeem you.
G OD has called you back As a wife forlorn and forsaken. Can one cast off the wife of his youth? —said your God.
For a little while I forsook you, But with vast love I will bring you back.
In slight anger, for a moment, I hid My face from you; But with kindness everlasting I will take you back in love —said G OD your Redeemer.
For this to Me is like the waters c waters Other Heb. mss. and the ancient versions read "days." of Noah: As I swore that the waters of Noah Nevermore would flood the earth, So I swear that I will not Be angry with you or rebuke you.
For the mountains may move And the hills be shaken, But my loyalty shall never move from you, Nor My covenant of friendship be shaken —said G OD, who takes you back in love.
Unhappy, storm-tossed one, uncomforted! I will lay carbuncles d carbuncles Taking pukh as a byform of nophekh ; so already Rashi. as your building stones And make your foundations of sapphires.
I will make your battlements of rubies, Your gates of precious stones, The whole encircling wall of gems.
And all your children shall be disciples of G OD, And great shall be the happiness of your children;
You shall be established through righteousness. You shall be safe from oppression, And shall have no fear; From ruin, and it shall not come near you.
e Meaning of verse uncertain. Surely no harm can be done Without My consent: Whoever would harm you Shall fall because of you.
It is I who created the smith To fan the charcoal fire And produce tools for each purpose; So it is I who create The instruments of havoc.
No weapon formed against you Shall succeed, And every tongue that contends with you at law You shall defeat. Such is the lot of G OD 's servants, Such their triumph through Me —declares G OD.

Chapter 55

Ho, all who are thirsty, Come for water, Even if you have no money; Come, buy food and eat: Buy food without money, Wine and milk without cost.
Why do you spend money for what is not bread, Your earnings for what does not satisfy? Give heed to Me, And you shall eat choice food And enjoy the richest viands.
Incline your ear and come to Me; Hearken, and you shall be revived. And I will make with you an everlasting covenant, The enduring loyalty promised to David.
As I made him a leader a leader Cf. Targum; in contrast to others "witness." of peoples, A prince and commander of peoples,
So you shall summon a nation you did not know, And a nation that did not know you Shall come running to you b As I made him … to you Cf. 2 Sam. 22.44-45 (Ps. 18.44-45). — For the sake of the E TERNAL your God, The Holy One of Israel who has glorified you.
Seek G OD while you can, c while you can Lit. "while He can be found." Call out while [God] is near.

Let the wicked give up their ways, The sinful, their plans; Let each one turn back to G OD So as to be pardoned; To our God, Who freely forgives.
For My plans are not your plans, Nor are My ways d ways Emendation yields “words”; cf. v. 11 and 40.8. your ways e ways See preceding note. — declares G OD.
But as the heavens are high above the earth, So are My ways f ways See first note in v. 8. high above your ways g ways See preceding note. And My plans above your plans.
For as the rain or snow drops from heaven And returns not there, But soaks the earth And makes it bring forth vegetation, Yielding seed for sowing and bread for eating, h seed for sowing and bread for eating Lit. “seed for the sower and bread for the eater.”
So is the word that issues from My mouth: It does not come back to Me unfulfilled, But performs what I purpose, Achieves what I sent it to do.
Yea, you shall leave i leave I.e., leave the Babylonian exile. in joy and be led home secure. Before you, mount and hill shall shout aloud, And all the trees of the field shall clap their hands.
Instead of the brier, a cypress shall rise; Instead of the nettle, a myrtle shall rise. These shall stand as a testimony to G OD, As an everlasting sign that shall not perish.

Chapter 56

Thus said G OD : Observe what is right and do what is just; For soon My salvation shall come, And My deliverance be revealed.
Happy is the mortal who does this, The one who holds fast to it: Who keeps the sabbath and does not profane it, And holds back from doing any evil.
Let not the foreigner say, Who is joined to G OD, “ G OD will keep me apart from this covenanted people”; And let not the eunuch say, “I am a withered tree.”
For thus said G OD : “As for the eunuchs who keep My sabbaths, Who have chosen what I desire And hold fast to My covenant—
I will give them, in My House And within My walls, A monument and a name Better than sons or daughters. I will give them an everlasting name That shall not perish.
As for the foreigners Who are joined to G OD, To render service, And to love G OD ’s name, To be devoted servants— All who keep the sabbath and do not profane it, And who hold fast to My covenant—
I will bring them to My sacred mount And let them rejoice in My house of prayer. Their burnt offerings and sacrifices Shall be welcome on My altar; For My House shall be called A house of prayer for all peoples.”
Thus declares my Sovereign G OD, Who gathers the dispersed of Israel: “I will gather still more to those already gathered.”
All you wild beasts, come and devour, All you beasts of the forest!
The a The Heb. “his.” lookouts are blind, all of them, They perceive nothing. They are all dumb dogs That cannot bark; They lie sprawling, b sprawling Meaning of Heb. uncertain. They love to drowse.
Moreover, the dogs are greedy; They never know satiety. As for the shepherds, c shepherds I.e., community leaders. they know not What it is to give heed. d As for the shepherds, they know not / What it is to give heed Meaning of Heb. uncertain. Emendation yields “Neither do the shepherds ever know sufficiency (hon).” Cf. hon in Prov. 30.15, 16. Everyone has turned their own way, Every last one seeks their own advantage.
“Come, I’ll get some wine; Let us swill liquor. And tomorrow will be just the same, Or even much grander!”

Chapter 57

A righteous person perishes, And no one considers; The pious are taken away, And no one gives thought That because of evil The righteous one was taken away.
Yet one who walked straightforward Shall come to peace, Shall have rest on their couch. a Shall have rest on their couch Heb. "they…shall have rest on their couches." Here, "couch" is a euphemism for the grave; cf. 2 Chron. 16.14.
But as for you, come closer, You children of a sorceress, You offspring of an adulterer and a whore! b a whore Lit. "she acts the whore."
With whom do you act so familiarly? At whom do you open your mouth And stick out your tongue? Why, you are children of iniquity, Offspring of treachery—
You who inflame yourselves c inflame yourselves In some frenzied idolatrous rite. Among the terebinths, Under every verdant tree; Who slaughter children in the wadis, Among d Among Heb. "under." the clefts of the rocks.
With such e such The cult-trees referred to in v. 5. are your share and portion, f With such are your share and portion Meaning of Heb. uncertain. They, they are your allotment; To them you have poured out libations, Presented offerings. Should I relent in the face of this?
On a high and lofty hill You have set your couch; There, too, you have gone up To perform sacrifices.
Behind the door and doorpost You have directed your thoughts; Abandoning Me, you have gone up On the couch you made so wide. You have made a covenant with them; g them The cult-trees referred to in v. 5. You have loved bedding with them; h them The objects behind door and doorpost. You have chosen lust. i lust Like Ugaritic yd, from root ydd, "to love."
You have approached j Abandoning Me … You have approached Meaning of Heb. uncertain. the king k the king Or "Molech." with oil, You have provided many perfumes. And you have sent your envoys afar, Even down to the netherworld. l I.e., you have brought tribute to alien cults as to a king.
Though wearied by much travel, You never said, "I give up!" You found gratification for your lust, And so you never cared.
Whom do you dread and fear, That you tell lies? m Whom do you dread and fear, / That you tell lies? Emendation yields "Them you dreaded and feared, / And so you gave them thought." But you gave no thought to Me, You paid no heed. It is because I have stood idly by so long n so long Emendation yields "and shut My eyes." That you have no fear of Me.
I hereby pronounce judgment upon your deeds: o judgment upon your deeds: Lit. "your retribution and your deeds." Your assorted [idols] p Your assorted [idols] Moved up from v. 13 for clarity. shall not avail you, Shall not save you when you cry out. They shall all be borne off by the wind, Snatched away by a breeze. But those who trust in Me shall inherit the land And possess My sacred mount.
[G OD] says: Build up, build up a highway! Clear a road! Remove all obstacles From the road of My people!
For thus said the One who high aloft Forever dwells, whose name is holy: I dwell on high, in holiness; Yet with the contrite and the lowly in spirit— Reviving the spirits of the lowly, Reviving the hearts of the contrite.
For I will not always contend, I will not be angry forever: Nay, I who make spirits flag, q who make spirits flag Meaning of Heb. uncertain. Also create the breath of life.
For their r their I.e., Israel's. Cf. "My people," v. 14. sinful greed I was angry; I struck them and turned away in My wrath. Though stubborn, they follow the way of their hearts, s Though stubborn, they follow the way of their hearts Meaning of Heb. uncertain. Emendation yields "When they have walked broken in the contrition of their hearts."

I note how they fare and will heal them: I will guide them and mete out solace to them, And to the mourners among them
heartening, t heartening Lit. “the vigor of”; cf. Eccl. 12.1 and postbiblical bori. comforting u comforting The Heb. nib is otherwise unknown; its meaning is inferred from that of nid (cf. the verb nad “to condole”) in the parallel expression in Job 16.5. words: It shall be well, Well with the far and the near —said G OD — And I will heal them.
But the wicked are like the troubled sea That cannot rest, Whose waters toss up mire and mud.
There is no safety —said my God— For the wicked.

Chapter 58

Cry with full throat, without restraint; Raise your voice like a ram’s horn! Declare to My people their transgression, To the House of Jacob their sin.
To be sure, they seek Me daily, Eager to learn My ways. Like a nation that does what is right, That has not abandoned the laws of its God, They ask Me for the right way, They are eager for the nearness of God:
“Why, when we fasted, did You not see? When we starved our bodies, did You pay no heed?” Because on your fast day You see to your business And oppress all your laborers!
Because you fast in strife and contention, And you strike with a wicked fist! Your fasting today is not such As to make your voice heard on high.
Is such the fast I desire, A day for people to starve their bodies? Is it bowing the head like a bulrush And lying in sackcloth and ashes? Do you call that a fast, A day when G OD is favorable?
No, this is the fast I desire: To unlock fetters of wickedness, And untie the cords of the yoke a the yoke Change of vocalization yields “lawlessness”; cf. muṭṭeh, Ezek. 9.9. To let the oppressed go free; To break off every yoke.
It is to share your bread with the hungry, And to take the wretched poor into your home; When you see the naked, to clothe them, And not to ignore your own kin.
Then shall your light burst through like the dawn And your healing spring up quickly; Your Vindicator shall march before you, The Presence of G OD shall be your rear guard.
Then, when you call, G OD will answer; When you cry, [God] will say: Here I am. If you banish the yoke b the yoke See note at v. 6. from your midst, The menacing hand, c The menacing hand Lit. “Extending the finger.” and evil speech,
And you offer your compassion d compassion Some Heb. mss. and ancient versions read “bread.” to the hungry And satisfy the famished creature—
Then shall your light shine in darkness, And your gloom shall be like noonday.
G OD will guide you always— Slaking your thirst in parched places e parched places Meaning of Heb. uncertain. And giving strength to your bones. You shall be like a watered garden, Like a spring whose waters do not fail.
Some from your midst shall rebuild ancient ruins, You shall restore foundations laid long ago. And you shall be called “Repairer of fallen walls, Restorer of lanes for habitation.”
If you refrain from trampling f refrain from trampling Lit. “turn back your foot from.” the sabbath, From pursuing your affairs on My holy day; If you call the sabbath “delight,” G OD ’s holy day “honored”; And if you honor it and go not your ways Nor look to your affairs, nor strike bargains—
Then you can seek G OD ’s favor. g can seek G OD ’s favor. Cf. Ps. 37.4; Job 22.26–27; 27.10. I will set you astride the heights of the earth, And

let you enjoy the heritage of your father Jacob— For G OD ’s mouth has spoken.

Chapter 59

No, G OD ’s arm is not too short to save, Or ear too dull to hear;
But your iniquities have been a barrier Between you and your God— Your sins have made the divine face turn away As [God] refuses to hear you.
For your hands are defiled with crime a crime Or “blood.” And your fingers with iniquity. Your lips speak falsehood, Your tongue utters treachery.
No one sues justly Or pleads honestly; They rely on emptiness and speak falsehood, Conceiving wrong and begetting evil.
They hatch adder’s eggs And weave spider webs; Whoever eats of those eggs will die, And if one is crushed, it hatches out a viper.
Their webs will not serve as a garment, What they make cannot serve as clothing; Their deeds are deeds of mischief, Their hands commit lawless acts,
Their feet run after evil, They hasten to shed the blood of the innocent. Their plans are plans of mischief, Destructiveness and injury are on their roads.
They do not care for the way of integrity, There is no justice on their paths. They make their courses crooked, No one who walks in them cares for integrity.
“That is why redress is far from us, And vindication does not reach us. We hope for light, and lo! there is darkness; For a gleam, and we must walk in gloom.
We grope, like the blind along a wall; Like those without eyes we grope. We stumble at noon, as if in darkness; Among the sturdy, we are b Among the sturdy, we are Meaning of Heb. uncertain. Emendation yields “In the daytime…” like the dead.
We all growl like bears And moan like doves. We hope for redress, and there is none; For victory, and it is far from us.
For our many sins are before You, Our guilt testifies against us. We are aware of our sins, And we know well our iniquities:
Rebellion, faithlessness to G OD, And turning away from our God, Planning fraud and treachery, Conceiving lies and uttering them with the throat. c throat Lit. “heart”; see note at 33.18 and frequently elsewhere.
And so redress is turned back And vindication stays afar, Because honesty stumbles in the public square And uprightness cannot enter.
Honesty has been lacking, Whoever turns away from evil is despoiled.” G OD saw and was displeased That there was no redress.
[God] saw that there was nobody else, d nobody else Who was ready to step into the breach; cf. Rashi. Gazing long, but no one intervened. Then God’s own arm did win triumph, The victorious right hand e victorious right hand Cf. Ps. 98.1–2. gave support.
[God] donned victory like a coat of mail, Wearing a helmet of triumph— Dressing in garments of retribution, Wrapped in zeal like a robe.
According to their deserts, So shall fury be repaid f According to … repaid Meaning of Heb. uncertain. to God’s foes; Requital shall be made to God’s enemies, Requital to the distant lands.
From the west, they shall revere g revere Or (with a number of mss. and editions) “see.” G OD ’s name, And from the east, the divine Presence. For [God] shall come like a hemmed-in stream That the wind of the E TERNAL drives on;
[God] shall come as redeemer to Zion, To those in Jacob who turn back from sin —declares G OD.
And this shall be My covenant with them, said G OD : My spirit h My spirit I.e., the gift of prophecy; cf., e.g., 61.1. that is upon you, and the words that I have placed in your mouth, shall not be absent from your

mouth, nor from the mouth of your children, nor from the mouth of your children's children—said G OD —from now on, for all time. i I.e., Israel is to be a prophet-nation; cf. 51.16.

Chapter 60

Arise, shine, for your light has dawned; The Presence of G OD has shone upon you!
Behold! Darkness shall cover the earth, And thick clouds the peoples; But upon you G OD will shine, And God's Presence be seen over you.
And nations shall walk by your light, Kings, by your shining radiance.
Raise your eyes and look about: They have all gathered and come to you. Your sons shall be brought from afar, Your daughters like babes on shoulders.
As you behold, you will glow; Your heart will throb and thrill— For the wealth of the sea a sea Emendation yields "coastlands." shall pass on to you, The riches of nations shall flow to you.
Dust clouds of camels shall cover you, Dromedaries of Midian and Ephah. They all shall come from Sheba; They shall bear gold and frankincense, And shall herald G OD 's glories.
All the flocks of Kedar shall be assembled for you, The rams of Nebaioth shall serve your needs; They shall be welcome offerings on My altar, And I will add glory to My glorious House.
Who are these that float like a cloud, Like doves to their cotes?
Behold, the coastlands await me, b Behold, the coastlands await me Emendation yields "The vessels of the coastlands are gathering." With ships of Tarshish c ships of Tarshish See note at 2.16. in the lead, To bring your children from afar, And their d their I.e., of the people of the coastlands. silver and gold as well— For the name of the E TERNAL your God, For the Holy One of Israel, who has glorified you.
Aliens shall rebuild your walls, Their kings shall wait upon you— For in anger I struck you down, But in favor I take you back.
Your gates shall always stay open— Day and night they shall never be shut— To let in the wealth of the nations, With their kings in procession.
For the nation or the kingdom That does not serve you shall perish; Such nations shall be destroyed.
The majesty of Lebanon shall come to you— Cypress and pine and box— To adorn the site of My Sanctuary, To glorify the place where My feet rest.
Bowing before you, shall come The children of those who tormented you; Prostrate at the soles of your feet Shall be all those who reviled you; And you shall be called "City of G OD, Zion of the Holy One of Israel."
Whereas you have been forsaken, Rejected, with none passing through, I will make you a pride everlasting, A joy for age after age.
You shall suck the milk of the nations, Suckle at royal breasts. e royal breasts Lit. "breasts of kings" or "breasts of kingdoms." And you shall know That I G OD am your Savior, I, The Mighty One of Jacob, am your Redeemer.
Instead of copper I will bring gold, Instead of iron I will bring silver; Instead of wood, copper— And instead of stone, iron. And I will appoint Well-being as your government, Prosperity as your officials.
The cry "Violence!" Shall no more be heard in your land, Nor "Wrack and ruin!" Within your borders. And you shall name your walls "Victory" And your gates "Renown."
No longer shall you need the sun For light by day, Nor the shining of the moon For radiance [by night]; f [by night] So 1QIs^{a}, Septuagint, and Targum. For G OD shall be your light everlasting, Your God shall be your glory.
Your sun shall set no more, Your moon no more withdraw; For G OD shall be a light to you forever, And your days of mourning shall be ended.

And your people, all of them righteous, Shall possess the land for all time; They are the shoot that I planted, My handiwork in which I glory. The smallest shall become a clan; The least, a mighty nation. I G OD will speed it in due time.

Chapter 61

The spirit of my Sovereign G OD is upon me, Because G OD has anointed me. I have been sent as a herald of joy to the humble, To bind up the wounded of heart, To proclaim release to the captives, Liberation to the imprisoned;
To proclaim a year of G OD ’s favor And a day of vindication by our God; To comfort all who mourn—
To provide for a To provide for Meaning of Heb. uncertain. the mourners in Zion— To give them a turban instead of ashes, The festive ointment instead of mourning, A garment of splendor instead of a drooping spirit. They shall be called terebinths of victory, Planted by G OD for glory’s sake.
And they shall build the ancient ruins, Raise up the desolations of old, And renew the ruined cities, The desolations of many ages.
Strangers shall stand and pasture your flocks, Aliens shall be your plowers and vine-trimmers;
While you shall be called “Priests of G OD,” And termed “Servants of our God.” You shall enjoy the wealth of nations And revel b revel Meaning of Heb. uncertain. in their riches.
Because your shame was double— Men cried, “Disgrace is their portion” c Men cried, “Disgrace is their portion” Emendation yields “They inherited disgrace as their portion.” — Assuredly, They shall have a double share in their land; Joy shall be theirs for all time.
For I G OD love justice, I hate robbery with a burnt offering. d robbery with a burnt offering Emendation yields “the robbing of wages.” I will pay them their wages faithfully, And make a covenant with them for all time.
Their offspring shall be known among the nations, Their descendants in the midst of the peoples. All who see them shall recognize That they are a stock G OD has blessed.
I greatly rejoice in G OD, My whole being exults in my God— Who has clothed me with garments of triumph, Wrapped me in a robe of victory, Like a bridegroom adorned with a turban, Like a bride bedecked with her finery.
For as the earth brings forth her growth And a garden makes the seed shoot up, So my Sovereign G OD will make Victory and renown shoot up In the presence of all the nations.

Chapter 62

For the sake of Zion I will not be silent, For the sake of Jerusalem I will not be still, Till her victory emerge resplendent And her triumph like a flaming torch.
Nations shall see your victory, And every king your majesty; And you shall be called by a new name That G OD a G OD Heb. “the mouth of G OD.” shall bestow.
You shall be a glorious crown In the hand of G OD, And a royal diadem In the palm of your God.
Nevermore shall you be called “Forsaken,” Nor shall your land be called “Desolate”; But you shall be called “I delight in her,” And your land “Espoused.” For G OD takes delight in you, And your land shall be espoused.

As a youth espouses a maiden, Your sons b Your sons Change of vocalization yields “The One who rebuilds you.” shall espouse you; And as a bridegroom rejoices over his bride, So will your God rejoice over you.
Upon your walls, O Jerusalem, I have set sentries, Who shall never be silent By day or by night. O you, the E TERNAL One’s remembrancers, c remembrancers I.e., the sentries just mentioned. Take no rest
And give no rest to [God], Until Jerusalem is established And she is made renowned on earth.
G OD has sworn with the divine right hand, With a mighty arm: Nevermore will I give your new grain To your enemies for food, Nor shall foreigners drink the new wine For which you have labored.
But those who harvest it shall eat it And give praise to G OD ; And those who gather it shall drink it In My sacred courts.
Pass through, pass through the gates! Clear the road for the people; Build up, build up the highway, Remove the rocks! Raise an ensign over the peoples!
See, G OD has proclaimed To the end of the earth: Announce to Fair Zion, Your Deliverer is coming! See, [God] has brought along the reward, The recompense d the reward, / The recompense See note at 40.10. is in view.
And they shall be called, “The Holy People, G OD ’s Redeemed,” And you shall be called, “Sought Out, A City Not Forsaken.”

Chapter 63

Who is this coming from Edom, In crimsoned garments from Bozrah— Who is this, majestic in attire, Pressing forward a Pressing forward Meaning of Heb. uncertain; emendation yields “striding.” with great might? “It is I, who contend victoriously, Powerful to give triumph.” b give triumph Change of vocalization yields “Who contest triumphantly”; cf. 19.20.
Why is Your clothing so red, Your garments like those of someone who treads grapes? c grapes Lit. “in a press.”
“I trod out a vintage alone; Of the peoples d Of the peoples Emendation yields “Peoples, and…” nobody was with Me. e nobody was with Me Cf. the first note at 59.16. I trod them down in My anger, Trampled them in My rage; Their life-blood f life-blood Meaning of Heb. uncertain. bespattered My garments, And all My clothing was stained.
For I had planned a day of vengeance, And My year of redemption arrived.
Then I looked, but there was none to help; I stared, but there was none to aid— So My own arm wrought the triumph, And My own rage g My own rage Many mss. read we-ṣidqathi “My victorious [right hand]”; cf. 59.16. was My aid.
I trampled peoples in My anger, I made them drunk with h I made them drunk with Many mss. and Targum read “I shattered them in”; cf. 14.25. My rage, And I hurled their glory to the ground.”
I will recount G OD ’s kind acts, G OD ’s praises— For all that G OD has wrought for us, The vast bounty to the House of Israel That was bestowed upon them According to God’s mercy and great kindness.
[God] thought: Surely they are My people, Children who will not play false. So [God] was their Deliverer.
In all their troubles [God] was troubled, And the angel of the divine Presence delivered them. i So [God] was … delivered them Ancient versions read “So [God] was their Deliverer / 9In all their troubles. / No [so kethib] angel or messenger, / God’s own Presence delivered them.” Cf. Deut. 4.37 and note. In love and pity It was [God] who redeemed them, Raised them, and exalted them All the days of old.
But they rebelled, and grieved God’s holy spirit; Then it was [God] who became their enemy, And made war against them.
Then they j they Heb. “he.” remembered the ancient days, The One who pulled k The One who pulled Heb. moshe, a play on the name Moshe (Moses). a precious l a precious Lit. “His.” people out [of the water]: “Where is

the One who brought them up from the Sea Along with the shepherd m shepherd So many mss. and ancient versions; other texts “shepherds.” of this flock? Where is the One whose holy spirit Was placed in their midst,
Whose glorious arm was made To march at the right hand of Moses, Who divided the waters before them To make a reputation for all time,
Who led them through the deeps So that they did not stumble— As a horse in a desert,
Like a beast descending to the plain?” ’Twas the spirit of G OD gave them rest; n gave them rest Emendation yields “guided them.” Thus did You shepherd Your people To win for Yourself a glorious name.
Look down from heaven and see, From Your holy and glorious height! Where is Your zeal, Your power? o Emendation yields “[Where are] Your yearning and Your love? / Let them not be restrained!” Your yearning and Your love Are being withheld from us! p us Heb. “me.”
Surely You are our Father: q Father See note at Deut. 32.6. Though Abraham regard us not, And Israel recognize us not, You, O E TERNAL One, are our Father; From of old, Your name is “Our Redeemer.”
Why, E TERNAL One, do You make us stray from Your ways, And turn our hearts away from revering You? Relent for the sake of Your servants, The tribes that are Your very own!
Our foes have trampled Your Sanctuary, Which Your holy people possessed but a little while. r possessed but a little while Meaning of Heb. uncertain.
We have become as a people You never ruled, To which Your name was never attached. If You would but tear open the heavens and come down, So that mountains would quake before You—

Chapter 64

a Meaning of vv. 1–4 uncertain. As when fire kindles brushwood, And fire makes water boil— To make Your name known to Your adversaries So that nations will tremble at Your Presence,
When You did wonders we dared not hope for, You came down And mountains quaked before You.
Such things had never been heard or noted. No eye has seen [them], O God, but You, Who act for those who trust in You. b You Heb. “Him.”
Yet You have struck those who would gladly do justice, And remember You in Your ways. It is because You are angry that we have sinned; We have been steeped in them from of old, And can we be saved? c We have been steeped in them from of old, / And can we be saved? Emendation yields “Because You have hidden Yourself we have offended.” For the thought cf. 63.17.
We have all become like an impure thing, And all our virtues like a filthy rag. We are all withering like leaves, And our iniquities, like a wind, carry us off.
Yet no one invokes Your name, Rouses themselves to cling to You. For You have hidden Your face from us, And made us melt because of d made us melt because of Emendation yields “delivered us into the hands of…” our iniquities.
But now, O E TERNAL One, You are our Father; e Father I.e., the One who generated this nation, and upon whom we are utterly dependent. We are the clay, and You are the Potter, We are all the work of Your hands.
Be not implacably angry, O E TERNAL One, Do not remember iniquity forever. Oh, look down to Your people, to us all!
Your holy cities have become a desert: Zion has become a desert, Jerusalem a desolation.
Our holy temple, our pride, Where our ancestors praised You, Has been consumed by fire: And all that was dear to us is ruined.
At such things will You restrain Yourself, O E TERNAL One, Will You stand idly by and let us suffer so heavily?

Chapter 65

I responded to a I responded to Lit. “I let Myself be inquired of…” those who did not ask, I was at hand to those who did not seek Me; I said, “Here I am, here I am,” To a nation that did not invoke My name.
I constantly spread out My hands To a disloyal people, Who walk the way that is not good, Following their own designs;
The people who provoke My anger, Who continually, to My very face, Sacrifice in gardens and burn incense on tiles;
Who sit inside tombs And pass the night in secret places; Who eat the flesh of swine, With broth of unclean things in their bowls;
Who say, “Keep your distance! Don’t come closer! For I would render you consecrated.” b I would render you consecrated Taking qedashtikha as equivalent to qiddashtikha, cf. Ezek. 44.19; trad. “I am holier than thou.” Such things make My anger rage, Like fire blazing all day long.
See, this is recorded before Me; I will not stand idly by, but will repay, Deliver their c their Heb. “your.” sins d their sins Moved up from v. 7 for clarity. into their bosom,
And the sins of their ancestors as well —said G OD — For they made offerings upon the mountains And affronted Me upon the hills. I will count out their recompense in full, e full Taking ri’shonah as equivalent to be-ro’shah ; cf. Lev. 5.24; Jer. 16.18. Meaning of Heb. uncertain. Into their bosoms.
Thus said G OD : As, when new wine is present in the cluster, One says, “Don’t destroy it; there’s good in it,” So will I do for the sake of My servants, And not destroy everything.
I will bring forth offspring from Jacob, From Judah heirs to My mountains; My chosen ones shall take possession, My servants shall dwell thereon.
Sharon f Sharon Emendation yields “Jeshimon,” the bleak southeast corner of the Jordan Valley; cf. Num. 21.20; 23.8. shall become a pasture for flocks, And the Valley of Achor a place for cattle to lie down, For My people who seek Me.
But as for you who forsake G OD, Who ignore My holy mountain, Who set a table for Luck g Luck Name of a heathen deity. And fill a mixing bowl for Destiny: h Destiny Name of another heathen deity.
I will destine you for the sword, You will all kneel down, to be slaughtered— Because, when I called, you did not answer, When I spoke, you would not listen. You did what I hold evil, And chose what I do not want.
Assuredly, thus said my Sovereign G OD : My servants shall eat, and you shall hunger; My servants shall drink, and you shall thirst; My servants shall rejoice, and you shall be shamed;
My servants shall shout in gladness, And you shall cry out in anguish, Howling in heartbreak.
You shall leave behind a name By which My chosen ones shall curse: “So may our Sovereign G OD slay you!” But My i My Heb. 3rd person. servants shall be given a different name. j different name I.e., a name to be used in blessing.
For whoever blesses themselves in the land Shall bless themselves by the true God; And whoever swears in the land Shall swear by the true God. The former troubles shall be forgotten, Shall be hidden from My eyes.
For behold! I am creating A new heaven and a new earth; The former things shall not be remembered, They shall never come to mind.
Be glad, then, and rejoice forever In what I am creating. For I shall create Jerusalem as a joy, And her people as a delight;
And I will rejoice in Jerusalem And delight in her people. Never again shall be heard there The sounds of weeping and wailing.

No more shall there be an infant or graybeard Who does not live out their lifetime. Someone who dies at a hundred years Shall be reckoned a youth, And one who fails to reach a hundred Shall be reckoned accursed.
They shall build houses and dwell in them, They shall plant vineyards and enjoy their fruit.
They shall not build for others to dwell in, Or plant for others to enjoy. For the days of My people shall be As long as the days of a tree, My chosen ones shall outlive k outlive Lit. “wear out.” The work of their hands.
They shall not toil to no purpose; They shall not bear children for terror, l for terror Emendation yields “in vain.” But they shall be a people blessed by G OD, And their offspring shall remain with them.
Before they pray, I will answer; While they are still speaking, I will respond.
The wolf and the lamb shall graze together, And the lion shall eat straw like the ox, And the serpent’s food shall be earth. In all My sacred mount m My sacred mount See note at 11.9. Nothing evil or vile shall be done —said G OD.

Chapter 66

Thus said G OD : The heaven is My throne And the earth is My footstool: Where could you build a house for Me, What place could serve as My abode?
All this was made by My hand, And thus it all came into being —declares G OD. Yet to such a one I look: To the poor and brokenhearted, Who is concerned about My word.
a Verses 3–4 refer to practitioners of idolatrous rites; cf. v. 17 and 57.5–8; 65.1–12. As for those who slaughter oxen and slay humans, Who sacrifice sheep and immolate b immolate Lit. “break the necks of.” dogs, Who present as oblation the blood of swine, Who offer c offer Heb. mazkir refers to giving the “token portion” (’azkarah); cf. Lev. 2.2, etc. incense and worship false gods— Just as they have chosen their ways And take pleasure in their abominations,
So will I choose to mock them, To bring on them the very thing they dread. For I called and none responded, I spoke and none paid heed. They did what I deem evil And chose what I do not want.
Hear the word of G OD, You who are concerned about God’s word! Your own kindred who hate you, Who spurn you because of Me, d Me Lit. “My name.” are saying, “Let G OD manifest the divine Presence, So that we may look upon your joy.” But theirs shall be the shame.
Hark, tumult from the city, Thunder from the temple! It is G OD ’s thunder As retribution is dealt to the foe.
Before she labored, she was delivered; Before her pangs came, she bore a son. e son Who would assure the household’s continuity.
Who ever heard the like? Who ever witnessed such events? Can a land pass through travail In a single day? Or is a nation born All at once? Yet Zion travailed And at once bore her children!
Shall I who bring on labor not bring about birth? —says G OD. Shall I who cause birth shut the womb? —said your God.
Rejoice with Jerusalem and be glad for her, All you who love her! Join in her jubilation, All you who mourned over her—
That you may suck from her breast Consolation to the full, That you may draw from her bosom f bosom Cf. Akkadian zīzu, Arabic zīzat, “udder.” Glory to your delight.
For thus said G OD : I will extend to her Prosperity like a stream, The wealth of nations Like a wadi in flood; And you shall drink of it. You shall be carried on shoulders And dandled upon knees
Like one whom a mother comforts. So I will comfort you: You shall find comfort in Jerusalem.

You shall see and your heart shall rejoice, Your limbs shall flourish like grass. G OD ’s power shall be revealed On behalf of those who render service; But [God] shall rage against all foes.
See, G OD is coming with fire— With chariots like a whirlwind— To vent anger in fury, And rebuke in flaming fire.
For with fire will contend, With the sword, against all flesh; And many shall be G OD ’s slain.
Those who sanctify and purify themselves to enter the groves, imitating one in the center, g imitating one in the center Meaning of Heb. uncertain. eating the flesh of the swine, the reptile, and the mouse, shall one and all come to an end—declares G OD.
h Exact construction of this verse uncertain; for the insertions in brackets, cf. Kimhi. For I [know] their deeds and purposes. [The time] has come to gather all the nations and tongues; they shall come and behold My glory.
I will set a sign among them, and send from them survivors to the nations: to Tarshish, Pul, and Lud—that draw the bow—to Tubal, Javan, and the distant coasts, that have never heard My fame nor beheld My glory. They shall declare My glory among these nations.
And out of all the nations, said G OD, they shall bring all your kindred on horses, in chariots and drays, on mules and dromedaries, to Jerusalem My holy mountain as an offering to G OD —just as the Israelites bring an offering in a pure vessel to the House of G OD.
And from them likewise I will take some to be levitical priests, i levitical priests Some Heb. mss. read “priests and Levites.” said G OD.
For as the new heaven and the new earth That I will make Shall endure by My will —declares G OD — So shall your seed and your name endure.
And new moon after new moon, And sabbath after sabbath, All flesh shall come to worship Me —said G OD.
They shall go out and gaze On the corpses of those who rebelled against Me: Their worms shall not die, Nor their fire be quenched; They shall be a horror To all flesh. And new moon after new moon, And sabbath after sabbath, All flesh shall come to worship Me —said G OD.